

29,019 / B

0. XI. 51.

3 d 22 18012

435
10106

N O T E S

ON

NORTHERN AFRICA,

THE SAHARA AND SOUDAN,

IN RELATION TO THE

ETHNOGRAPHY, LANGUAGES, HISTORY, POLITICAL AND SOCIAL
CONDITION, OF THE NATIONS OF THOSE COUNTRIES.

BY

WILLIAM B. HODGSON,

LATE CONSUL OF THE UNITED STATES NEAR THE REGENCY OF TUNIS.

NEW-YORK:

WILEY AND PUTNAM.

1844.

18012



NEW-YORK:
WILLIAM OSBORN, PRINTER,
88 William-street.

TO THE

HONORABLE ALBERT GALLATIN,

PRESIDENT OF THE ETHNOLOGICAL SOCIETY OF NEW-YORK,

THIS VOLUME

OF

NOTES ON THE VARIOUS NATIONS OF NORTHERN AND CENTRAL AFRICA,

WITH VOCABULARIES OF THEIR LANGUAGES AND DIALECTS,

IS

RESPECTFULLY DEDICATED,

BY ONE OF ITS CORRESPONDING MEMBERS,

THE AUTHOR.

Savannah, Georgia.



Digitized by the Internet Archive
in 2017 with funding from
Wellcome Library

<https://archive.org/details/b29349230>

P R E F A C E .

THE information contained in the following pages, is the result of my personal intercourse with the natives of Africa. During my official residence at Algiers, I had opportunities of conversing with persons, from the various countries which I have briefly attempted to describe. What I have related, was repeatedly confirmed by successive inquiries. The facts recorded may, therefore, be deemed as near an approximation to truth, as the circumstances of the case would allow. There was no other mode, at least, of obtaining information so important to science; as no European has yet visited that region of Africa, which lies immediately south of Algiers. With the hope, that these notes may afford some additional light upon the obscure history of Africa, and that interesting portion of the human race, they are now published.

C O N T E N T S .

Barbary.

Kabyles.

Tuarycks.

Mozabees.

Wurgelans.

Wadreagans.

Sergoos.

Siwahees.

Schelouh.

Guanches.

Numidian inscription in America?

Foolahs or Fellatahs.

Tibbos.

Bornoouees.

Haoussans.

Timbuctoo.

B A R B A R Y .

ON the Mediterranean coast of Africa, there are in progress, at this moment, great political and commercial revolutions. There exists in that region, a sanguinary and unceasing conflict of Christianity with Mohammedanism, of civilization with semi-barbarism. France having conquered the extensive territory of Algeria, is now pushing forward her victorious legions, into the more important and more populous empire of Morocco. The result of a conflict, between undisciplined hordes and the science of European warfare, cannot be doubtful. But there are elements in this contest, which, perhaps, have not been well understood. It is not with the Arab population of those countries, with which France has chiefly to contend. That, indeed, is the more intellectual, but smaller portion, of the people of Algeria and Morocco. The more ferocious and larger portion of that population, consists of the aboriginal Berbers, the ancient Numidians and Mauretanians. The Romans termed this race, *genus insuperabile bello*—unconquerable in war. It remains to be deter-

mined, if they have lost that proud appellation. They are the mountaineers, the *djebalis* of Africa, and under every successive invasion of Roman, Saracen, Tartar and Frank, they have abandoned the plains, but successfully defended their homes, in the inaccessible hills. In a question of permanent and valuable conquest, Sir Robert Peel, has doubtless appreciated the difference of race, and its distinctive genius. Hindoos, Chinese and Tahitians, may yield to subjugation; which the Numidian may now, as ever, resist. To the statesman, philosopher and historian, this question is one of unrivalled interest.

The present memoir has special reference to this Berber or Numidian race. It will embrace, however, some notices of the nations of Soudan or Negroland. Whilst my chief object is to contribute some materials towards the investigation of the Berber language, the subject gives political importance to the ethnographic design, in the present posture of affairs.

The various vocabularies of the languages and dialects of North Africa, and Soudan, appended to this memoir, were collected by myself, during my official residence at Algiers, before the late conquest. They have remained among my manuscripts, and their publication has been deferred until now, with the hope that I might be able to incorporate them into a more extensive volume of researches, into the history and condition of the great Numidian, Libyan or Berber race. The active researches which are now being carried on in France and England, in relation to this subject,

admonish me, that my materials, to be of value to science, should be published now. The Geographic Society of Paris, has just published the Berbero-Arabic dictionary and grammar of Venture, which, since the time of Volney, has remained in manuscript, in the Imperial library. My learned friend Mr. D'Avezac, as early as the year 1836, presented a project for its publication, to the minister of war. A notice of this project, is found in the bulletin of the Société Géographique of Paris, for October, 1840. It has finally been edited under the superintendence of the Baron Jaubert. Another dictionary of this language, has just been published by order of the minister of war, accompanied by valuable specimens of composition, in lithography, by Mr. Delaporte. In addition to these, I am happy to learn, that the learned and critical philologist, Mr. F. W. Newman, of Manchester in England, is engaged in preparing a grammar and dictionary, from a study of the Berber Gospels, the translation of which was made under my superintendence, at Algiers. To increase this accumulated material, and to facilitate an important investigation of science, I now publish my own notes and observations, without reference to method, or philosophic results.

The Berber vocabularies comprise copious lists of words in the following dialects of that language:—

1. The Kabyle (Kabail) of Algiers. It is also called Showiah.

2. The Tergeeah, or dialect of the Tuarycks, the great nomadic tribes of the Sahara.

3. The Mozabeeah, or idiom of the Beni Mozab, on the northern fringe of the desert.

4. The Eregeiah, or dialect of Wadreag.

5. The Sergoo, spoken by the wandering Tuaricks, in the neighborhood of Tenbokto.

The Soudanian or Negro vocabularies, comprise the following distinct languages :

1. The Fellatah or Foulah.

2. The Tibbo.

3. Four or Wadai.

4. Bornou.

5. Haoussa.

6. Sungai.

1. Kabyle.

This vocabulary is that of the Berbers of Algiers, who are called in Arabic, Kabyles (Kabail) or Djebalis, which mean *tribes* or *mountaineers*.

From these Kabyles, Shaw, Venture, Shaler and Delaporte, obtained their respective lists of words. In this Berber dialect, is made the translation of the Gospels, now in the possession of the British and Foreign Bible Society. It was executed under my care and superintendence, by Sidi Hamet, a Kabyle *Taleb*. It was sent to the Society, during the Presidency of Lord Teignmouth, and some chapters were subsequently published. Mr. Francis W. Newman, fellow of Balliol College, in a paper of the west of England journal printed at

Bristol, has made a masterly analysis of the Berber language, derived from a criticism of these chapters. The eminent ethnographer, Dr. Pritchard, in his “Physical Researches,” alludes to this analysis, with commendation, certainly not greater than its intrinsic merit demands. Mr. Newman has shown by his analysis, eminently philosophic, that the Berber belongs grammatically, not lexically, to the Syro-Arabian family of languages. Dr. Lepsius, the Prussian hierologist, has attempted to establish the same affinity, for the Coptic. The points of analogy seem to me, so few, that I cannot adopt his inference. His argument, however, has been quoted by Dr. Wiseman, in his lectures. The absence of linguistic affinity with the Semitic race, by no means disproves the Caucasian origin of the Copts. This has been definitively settled by Dr. Morton, in his “*Crania Ægyptiaca*,” and by Mr. Gliddon, in his chapters “On Ancient Egypt.”

It will be perceived, that few Arabic words have been admitted into my vocabulary. Where they occur, they are so marked. Mr. Venture, whose dictionary and grammar of this language have just been published at Paris, by the Geographic Society, has characterized the Berber, as the jargon of a savage people, and deficient in terms to express abstract ideas, which they are obliged to borrow of the Arabs. Bread, for instance, has not *roundness*; it is *round*. His words are: “le fond de la langue Berbère, n’est que le jargon d’un peuple sauvage; elle n’a pas des termes pour exprimer les idées abstraites, et elle est obligée de les em-

prunter aux Arabes. Le pain, n'a pas de *rondeur*, il est *rond*. Mr. Venture should have said, that the language had not been *cultivated*, and therefore, that its capacity for expressing abstract ideas, was not known. My vocabulary shows, that it has terms for abstract ideas. *Thuseea*, for instance, is roundness; *thezdee*, purity; *thagzif*, breadth, from *agzif*, broad. It is very remarkable also, that this language has words for attributes, which exclusively belong to polished and civilized nations. Of these may be cited the words *thehar-shee*, politeness, and *thezzaith*, rudeness or incivility. *Thezmerth* is power, and *thezits* truth. Mr. Newman has noted the abstract terms which had been borrowed from the Arabic. Among others, is the word *power*, which really has its representative in Berber, although the Taleb may have used the Arabic word. This is true also, of one half of all the words which he has cited, as being Arabic instead of Berber. There are several manuscripts in this language existing, in which investigation will, doubtless, find as many original as borrowed terms, for abstract ideas. Among them is the Koran, translated from Arabic, several centuries ago. These will be noticed in another part of this memoir.

Abstract nouns are formed from verbs and adjectives, by prefixing the particles *Th* or *Am*. The following examples will illustrate these formations :

1. Amiksa iksa thiksa.
A shepherd herded (watched) sheep.
2. Ateesh iteesh amteesh.
A sower sowed seed.

3. Awatef etef thawatfa.
A fisherman fished fish.
4. Amghar *eghar thegura.
A reader read reading (lesson).
5. Amdekkel dukkel thedekkel.
A friend joined friendship.
6. Ezdee—pure.
Thezdee—purity.
7. Ekouim—straight.
Thekoum—straightness.
8. Ezee—round.
Thuseea—roundness.
9. Ebrik—black.
Thebrik—blackness.
10. Amtheit.
Possessor of eye, (i. e., a person with fine eyes).
11. Amleked (el-ked).
Possessing stature, (i. e., a good sized person).

Many words of this vocabulary are marked Coptic. They belong exclusively to that class of words called onomatopées. They are identical with the Coptic words, in sense and sound. This identity may be regarded as a curious philologic discovery. Professor Vater made a comparison of two hundred Berber and Coptic words, and could trace no resemblances, except among eleven words, and they are but faint. The materials did not exist for this comparison, which, since the publication of the Mithridates, have been obtained. The following is a list of words from the vocabulary, which are identical in the two languages :

* Ghar, to read ; not Kara, as in Arabic.

Esgurdee—To chew.
 Essoussouish—To chat.
 Esharhoor—To snore.
 Ehoolif—Good.
 Emcorcour—Frog.
 Esoosaf—To spit.
 Eskakkal—To cough.
 Ehezhaz—To shake.
 Erou—To bray.
 Estartek—To croak.
 Hemhem—To make noise.
 Esmogheree—To bellow.
 Kemkem—To hem.

In a comparison of the Berber and Coptic languages, these singular coincidences are to be regarded as an isolated, but positive fact. Their singularity, perhaps, is the only result which they may furnish to comparative philology. The number of these coincidences, I do not doubt, will be increased by further comparison of the two idioms. The following list of words representing the peculiar cries of animals, may furnish materials for the proposed comparison :

Borourou esgareth—The owl screeches.
 Aghioul eraou—The ass brays.
 Emkarkour estartek—Frog croaks.
 Elif eghaz—Hog grunts.
 Emhoh eskezweou—Pig squeaks.
 Tofan etsmernegh—Child bawls.
 Thezoweeth thezeenazenooth—Bee hums.
 Oudeou esnahnooh—Horse neighs.
 Akjoon eshawhew—Dog barks.
 Emshish esmaiou—Cat mews.

Aizat eghar—Cock crows.
 Theyazet theskakai—Hen cackles.
 Ekeree esbaboh—Sheep bleats.
 Ayug esmogheree—Bull bellows.
 Thafonest theseremeeh—Cow lows.
 Akelowesh ejegha—a goat.
 Agetet esoudjoudy—Bird sings.
 Ahalum etsayub—Monkey chatters.
 Eslim etszererig—A fish swims.
 Azerem etsout—Snake hisses.
 Ushen eseghelef—Jackal howls.
 Ezem ezher—Lion roars.

WORDS OF MOTION.

Etsgorbel—To pace.
 Etsrabah—To gallop.
 Eskalokel—To trot.

The following collection of Kabyle proverbs, may not be inapposite, in the present connection. They will at least justify the inference, that the language of the people to whom they belong, must have a capacity for expressing moral ideas and similitudes. Indeed, these proverbs are almost identical, with those in use among the most polished nations.

Esousaf, akelan ez wodmis.
 He who spits, bespatters his face.
 Esselman amgaran, itch emzian.
 Big fish devour the small.
 Lehdir ameghlid, itch babis.
 Words are like the Sultan; they consume the speaker.
 Enzadh, outhagh winna dheferek.
 Bow; strike the one behind you.

Mourkedheeou ousherk, ekedhir ougharb.
 If the east wind do not bring it, the west will.
 Kul esghar, sidohanis.
 Every wood has its smoke.
 Egghasban, edjad errouis,
 Who go too fast, leave their children behind,
 Eghab eouamshis, edjrah ougherdha.
 When the cat is out, the rats will play.
 Enfaâ ourdits sithghamth.
 Profit comes not from sleep.
 Efkeid essa, edjghak azek.
 Give me to-day ; I'll give you to-morrow.
 Kitchee amekthan ouzel aghafelberd.
 You are like one that strikes cold iron.
 Amenafdha ousabad.
 You are like the stitches of a shoe.
 Kitchee amennatssemzin aman, ghaf themsith
 oorkafel.
 You are like one that pours water into a leaky
 tub.
 Kul ewan, ekris dhibineou egatsewan.
 Every one says, my beans are cooked better than
 another's.
 Kitchee am-teir-el-leil ; adheet eghzadain, egh-
 zal aikettal.
 You are like the bird of night ; by day a cat, in
 darkness a rat.
 Oorhedra ; edhuran esghar imoughan.
 Speak not ; the woods have ears.
 Agenents ; akenni moualennen.
 They sit in a row (like follows like.)
 Kitchee aktsam yatoukthan, amdjahlum eou-
 azid.
 You are like the cock's feathers, waving with
 the wind.
 Arahee amelghard ; enneou etswaled, onthugh.
 Opinion is like a mark ; strike where it is seen.

Eouberan emkan, emanis.

Who strikes, the blow recoils.

Oorakhedher elmeith, azith Azrael.

The dead speak not before the angel Azrael.

In the present vocabulary, there is another singular fact, which I deem to be worthy of remark. There are three words, the names of three great objects of commerce, in antiquity, which are now the same, as in the earliest ages of historic record. These are *Elef ameqran*, an Elephant; *tezdaït*, a date tree; and *aurogh*, (*aurum*) gold.

It is my opinion, that our word Elephant, and the Greek *elephas*, are derived from the Libyan Elef Ameqran, meaning, literally, the big hog. The Libyans of North Africa, have no other name for Elephant, than that of the big hog. The Tuarecks call it *Tergondjee*, but, I doubt, if this be an original Berber word. No other dialect, however, furnishes a name different from Elef Ameqran. The Romans followed, precisely, this analogy, in giving to the giraffe, the name of *Dameleopardus*, and to the Ostrich, that of *Struthiocamelus*. A giraffe is, with propriety, called a *camel-leopard*; and an ostrich a *camel-sparrow*. With similar ideas of comparison, an elephant would, appropriately, be termed a big hog. The etymology of the word elephant, has exercised the ingenuity of many learned men, from Bochart to Schlegel. In the September number of the *Journal Asiatique* of Paris, is an ingenious article by Professor Pictet, of Geneva, which carries back the etymon to Sanscrit.

To trace correctly, the origin of names of objects of commerce, in the Mediterranean, it would

be necessary first, to establish the history of those objects, and to ascertain by what people, they were first brought to the notice of the Mediterranean nations. I incline to the Barbary origin of elephants. The proof of this, however, involves historic research which this memoir will not allow. For the same reason, I attribute the origin of the word date, to the Numidian *Tezdait*, the name now given to the date tree, by the Beni Mozab. So, also, if gold were first brought to the Mediterranean traders, from the interior of Africa, it would be called *aurum* by the Romans, from *aurogh* of the Africans. I shall not assert of these etymologies, more, than that they are probable, in the nature of things, or at least, they are curious coincidences.

The wide separation of these two most ancient tongues, will hardly be affected, by the affinity observed between some of their grammatical forms. These are confined to the determinate masculine articles *d*, *dh*, and feminine *t*, *th*; the formative *am* or *m*; and the personal and possessive pronouns. This connexion is traced, in my Berber essays published in the Transactions of the American Philosophical Society. On this subject, Mr. Newman has remarked, that verbals are formed, by prefixing *m* (*am*); alike in Coptic, Arabic, and Berber; while in the same three languages, *t*, *th* indicate a feminine, sometimes prefixed, sometimes suffixed, in nouns and in verbs. Yet, with all this identity of a peculiar class of words, and similarity of some inflexions, adjunct particles and formatives; the three most ancient and historical lan-

guages, Arabic, Berber and Coptic, are essentially distinct.

2. *Tuarycks.*

These inhabitants of the Great Desert or Sahara call their language, *Tergeeah*. The vocabulary now presented, is the most extensive, as I am at present advised, that has been published. In my Berber Essays, communicated to the American Philosophical Society, there is a list of a dozen words, which were sufficient for my purpose, to establish the identity of this dialect with the great Berber idiom. Some time ago, I transmitted to my learned friend, Mr. D'Avezac, of Paris, a manuscript volume of travels among the Tuarycks, by an educated Taleb of Ghadamis, a bi-lingual Arabo-Berber town, within the dominion of Tripoli. This manuscript was composed for me, during my late residence at Tunis, as United States Consul, near that Regency. It contains a most detailed account of these nomades of the Sahara, their manners, customs, civil institutions and social economy, together with an Arabo-Tuaryck vocabulary. When this shall be published by Mr. D'Avezac, with the valuable annotations, derived from his immense and critical knowledge of ancient and modern Africa, it will be an important acquisition to ethnography.

Meanwhile I extract from the Transactions referred to, some remarks which I there made, upon this interesting people.

The Tuarycks inhabit that extensive portion of the Sahara, bounded on the east by Fezzan and Tibbo ; south, by the negro nations of Bournou, Haoussa, Gouber and Tenbokto ; and on the north, by the oases of Tedeekels and Twat. The country of the Mozabbees, Engousah and Ghadamis, are their northern limits, beyond which they never roam. As Nomadic tribes, they are found in the vicinity of all the negro communities, from Tibbo to Tenbokto, where they rove for the purpose of kidnapping slaves. The number of slaves sold in the northern markets of Morzouk, Ain-Lalal, Ghadamis and Mozab, must be very great ; for of those with whom I have conversed at Algiers, the greater part were ravished from their homes, while young, by these anthropoklepts of the desert. Among the negro tribes, they bear different names. As *Sergoos*, they are known every where ; on the borders of Fezzan, at Aghadez, and in Haoussa, they are called *Kelluri* ; at Sacatou, and among the inhabitants of Gouber, they are known as *Etesan* ; and at Tenbokto and along the Quorra or Niger, as *Oulemidan*. By the natives of Haoussa, they are also called *Ouzanoroah*, which has the import of the Arabic word *Kafir*, or infidel. *Kilgaris* is another name which they bear, in the district between Aghadez and Soudan.

The Tuarycks are a white people, of the Berber race. They are Mohammedans, of the sect of Maleki. In regard to the practice of religion it is believed, that they are like the Kabyles of the Atlas, superstitious, and greatly addicted to the use of amulets or *herzes*, prepared by their Marabouts.

These independent tribes are remarkable, for their commercial habits and warlike propensities. Their kafilas or caravans carry on the commerce of Fezzan, with Ghadamis, Twat and Soudan; and Morzouk derives its wealth and importance, from their enterprize. It was this trading impulse, which induced Hornemann to suppose, that the Tuarycks had pushed forward colonies to Audjelah and Siwah, and perhaps to Ghadamis, and along the northern fringe of the Sahara to Morocco. This idea was suggested by the identity of language, of the Siwahis and the Tuarycks. But the former, instead of being colonists, must be regarded as the descendants of the ancient Libyans, the aborigines of the greater and lesser oases. The Tuarycks are doubtless of the same stock.

The etymology of the appellation Tuaryck, gives to this subject, a new aspect. The word in the Berber language signifies *tribes*. The singular form is *Terga*, which makes *Tuerga* in the plural, or as it is commonly pronounced *Tuareg*, and with our orthography, Tuaryck. To one man, *Tergee* is applied, and Tuaryck to the nation. I speak advisedly, for I have the authority of Twatters, who have long had intercourse with these people. If one be asked what language the Tuarycks speak, he will reply *Tergeah*. By the same analogy, Arabeeah, is spoken by Arabs, and Kabyleeah by Kabyles.

The Berber term Tuaryck, corresponds with the Arabic Kabyle, or Kabail. They both signify tribes. The important fact is hence deduced, that the Kabyles of the Atlas, have an appellation simi-

lar to the Kabyles of the desert, and they are the same people, as a comparison of their vocabularies will prove.

The grammatical structure of Berber dialects is every where the same. There is a difference in the pronunciation of some letters, between the mountaineers and the inhabitants of the plains. The former, for instance, change *th* into *t*, and *g* hard into the softer *dj*, or *djim*. Themis, fire, is made Temis; and ergaz, a man, is pronounced erdjaz.

The Arabian travellers and historians, Ibn Batouta, Ibn Khaldun, El Bekri and Leo Africanus, and the modern European travellers, Hornemann, Denham, Clapperton, Lyons, and Laing, have all concurred in attributing to the Tuarycks, five physical qualities, commercial enterprise and warlike propensities. The Arabian travellers term them *molaththemun*, or muffled people, from their universal usage, of covering their faces with a *litham* muffle or wrapper. This usage is particularly described in the manuscript, now in the possession of Mr. D'Avezac, to which I have referred. In a work recently published by Mr. William Desborough Cooley, of London, entitled "The Negroland of the Arabs," he has made the following extract from the Berber historian Ibn Khaldun: "The people of Ghanah declined in course of time, being overwhelmed or absorbed by the *Molaththemun*, (or muffled people, that is, the Morabites,) who, adjoining them on the north, towards the Berber country, attacked them, and taking possession of their country, compelled them to embrace the Mo-

ammedan religion.” To this extract, Mr. Cooley has appended the following note. “The tribes of the desert in general, Tawarik, Zenagah and others, cover the lower part of the face, with a muffle or wrapper called litham. They consider it an impropriety, to let the mouth be seen. From wearing the litham, they are “called Molathemun or muffled.” The “Negroland of the Arabs” is a work of the soundest, and most judicious criticism. The learned author has used the Berber language, most successfully, to investigate the early geography of Africa, and to restore to Berber originals, the very corrupted names of places, as recorded by Arab travellers. He has found the true key in this research.

In the travels of Captain Lyon, the Tuarycks are said to have called their language *Ertana*. This error has been pointed out by the celebrated philologist, the Count Gräberg de Hëmso. Balbi had, however, previously incorporated this error, in his *Atlas Ethnographique*. *Ertana* is an Arabic word, meaning jargon or gibberish; and it is not the term given to the language of the Tuarycks, by themselves, but by the Arabs, who do not understand, and never acquired it. It is somewhat curious, but perfectly intelligible, that Dr. Lepsius, the celebrated Prussian hierologist, now in Egypt, should have fallen into the same error. In one of his recent letters from Korosko, in Nubia, he says, that he has discovered a new language, called *Ertana*. I have no doubt, that this name was given by his Arabic interpreter, and that the language was, really, that of the Bishareens or Bejas.

The Arabs are not remarkable for acquiring foreign tongues ; and gibberish or Ertana, is a convenient name for whatever they do not understand. The Greeks in a similar case, used the term *barbaroglossa*. If Dr. Lepsius shall have been able to analyze the Bishareen dialect, his labors will contribute much to the solution of a linguistic question of high importance. It is intimately connected with the monumental history of Egypt, which he has so powerfully illustrated.

Eregeiah, Mozabeeah and Sergoo.

The next vocabularies are those of the Eregeiah, Mozabeeah, and Sergoo dialects of Berber. The Sergoos or Sourga, are Nomadic Tuarycks, in the neighbourhood of Soudan. They are mentioned under the head of Tuarycks.

The Eregeiah dialect is spoken by the inhabitants of Wadreag and Wurgelah, and the Mozabeeah is the dialect of the Beni Mozab. In relation to these Berber communities, I will extract from the information which I communicated from Algiers, in the fourth volume of the Transactions of the American Philosophical Society, and from my unpublished notes.

The Mozabies, Biscaries, Wadreagans, and Wurgelans, are comprehended within the ancient Gœtulia, and are so classed in modern geography. All these communities are mixed with Bedouin

Arabs. The Mozabies inhabit an oäsis, or *egzer* of the Sahara, about three hundred miles south of Algiers; the Biscaries to the south-east, inhabit a district bordering on the Sahara, distant about two hundred miles; Tuggurt, the capital of Wad-reag, is situated south-east from the Biscaries, one hundred miles; and Wurgelah is thirty leagues to the south-west of Tuggart. The *egzer* of the Mozabbies, is, perhaps, in latitude, thirty-one degrees north, and Wurgelah, in the thirty-second parallel. The Mozabbies are separated from the Wadrea-gans and Wurgelans, by a trackless desert of eight days' journey. They are distinct from the last, in moral and physical constitution. They are a white people, whilst the latter are black. Their dialects are identically the same, presenting only modifications of the great language of the Atlas, such as are, in all countries, produced by habitudes and climate. The Kabyles, who are the Highlanders of Africa, call a man *ergaz*; the inhabitants of the lowlands of the Sahara, adopt the soft sound of *g*, and say *erdjaz*. *Themis*, fire, they pronounce *temis*. But amidst these various pronunciations, the Berber language is always to be recognised.

The structure and grammatical changes of these dialects, do not, as far as I have examined them, present any material differences. I denominate them Mozabeeah and Erezeiah, from the names of the tribes. Their language is not known among them, by any other appellations. Wadreag is a compound word, which means oäsis, wadey, or *egzer* of Ereag. Wad, is the Arabic of the Berber Egzer. These people call their tribes, respectively

aith Emzab, aith Eregeiah, aith Wurgelah, like the aith Abbess, aith Toodjah of the Atlas; and the name of their language is that of the tribe, in the form of the Arabic substantive. *Aith* answers to the Beni, or children, of the Arabs.

The Mozabies are a remarkably white people. They profess the Mohammedan religion. Differing in some points of faith and discipline, from the four great *mezhebs* or sects, they constitute the Hamis, or fifth. Shaw, in relating that they are of the sect Maleki, appears not to have sufficiently examined the subject. Monsieur Venture, in the preface to his Berber dictionary, just published at Paris, says, that they follow the sect of Ali. They are heretics according to Mohammedans. They cannot pray, without having first taken off their breeches, and washing every part of the body. The truth is, that they are Wahabees in doctrine, and their schism goes back to the fifth century of the hegira. They, however, differ from the Wahabees in two articles of speculative divinity—the essence of God, and the nature of future punishments. A third point of difference is the law of inheritance. Among my unpublished notes, I find those distinctions thus defined.

1. God is not seen after death.
2. The future punishment by fire, is eternal.
3. Grand-fathers or mothers cannot inherit.

Their sect of Islam comprehends the inhabitants of Djerbi, of the mountains of Emfus, and of Oman on the Persian gulf. They represent themselves to have been expelled from Egypt, in the sixth century of the hegira. But this is impossible, by lin-

guistic argument, were history not opposed to it. The Mozabbees call themselves, in their dialect, *aith eongalan*, or the tribe of the austere, which is rendered into Arabic, by Beni Mozab. Agala is the Berber word for severe.

The Wadreagans and Wurgelans are a black people, possessing the moral traits of the Berber, with some of the physical characteristics of the Negro race. They have woolley hair, skin of a dark bronze or brown color, short nose, moderately depressed, with some cartilage in the apex, and thick lips. Malte Brun was of opinion, that the Copts of Egypt are a mixed race. The Wadreagans are certainly not of the pure Caneasian blood, like the Berber race in general. This question of the mixed race of the Copts, has recently been settled by Dr. Samuel George Morton, in his "*Crania Ægyptiaca*." This work is a monument of sound philosophy, and of scientific deductions from new, but positive facts, furnished by the monuments and necropoles of Egypt.

The towns of the oâsis of Mozab, are Berigan, Atf, Garara, Gardeiah, Enora, Melikah, Ezgenee and Tedjemoot. The principal or capital town is Ghardeiah. The nomadic Arab tribes in the neighborhood of these Berber communities are Shamba, Atseba, Mehadema, Beni Hassan, Ouled Yakob, and Nouail. A considerable number of Jews live among the Mozabies. They trade with the Arab tribes, and exchange dates for wool, which they manufacture. The date tree is almost the only production of this oâsis. It constitutes the wealth of individuals, and is the only article which they

have to offer in exchange for other articles of necessity. The Jews manufacture silver and brass ornaments, for traffic. A garden of one hundred date trees is considered a competency. Each tree will yield six skins, which sell for about twenty-five cents each. Ostrich feathers, slaves, sheep and wool, are brought to them by the Arab and Tuaryck Bedouins, and these they bring for sale to Algiers.

The government of Mozab is a republic. There is a council of twenty-four notables or Morabbouts, who control all affairs of Church and State. There is no capital punishment, and penalties are generally commuted by fines. These mulcts go to the benefit of the mosques. If neither the delinquent nor his relatives are able to pay the fine, he is in certain cases banished.

This green island in the expanse of desert sand, is abundantly supplied by water from wells, which would seem to be dug to the depth of two hundred feet. Below the sand, lies a slaty formation, and when the water is reached, it rises nearly to the surface.

Wadreag was formerly dependent upon the Bey of Constantine, and must now be subject to that department of the French colonial government. The villages in this oâses, are Tuggurt, Nezla, Tebesbest, Moghair, Tummarhal, Kamara, Sidi Rashid, Sidi Yahiya, Wakelana, Sidi Halil and some others. The inhabitants of Tuggurt were responsible to the Bey of Constantine, for the tribute due by the Bedouins, who resorted to that town for purposes of trade. Whenever the villages refused to pay their contributions, the Bey had re-

course to the simple mode, of sending some troops, and threatening to destroy their date plantations. Such destruction would at once deprive them of all subsistence, and consequently, it was equal policy in both parties, to avoid such a catastrophe.

Jews are numerous in all the villages of Biscara and the Wadreag. They enjoy an efficient protection among the Berber tribes, in all the wide regions of Algiers and Morocco. This is afforded by a system of individual relationship, which may be compared to that of patron and client. Every Jew has his particular *Sidi*, patron or magister, who is responsible for his acts, and to whom he looks for counsel and protection. The defence of his Jewish dependent, is a point of honor, with the free Amazirgh or Numidian, and he will protect him from injury or aggression, at the risk of his life. Such is the patronal relation of the Israelite, among the Scheluhs or Berbers of Morocco, where their numbers are estimated at a half million. The Arabs do not yield to them this protection. Deprived of civil rights in Barbary, the social condition of the Jews, merits investigation.

Historic and ethnographic survey.

The obscurity of pre-historic times, involves the early condition of Libya, equally with all nations, out of the Mosaic record. The philosophy of Sallust did not rise above myth and conjecture, when he attributed the first invasion of Africa to Hercu-

les. The hordes of Medes, Persians, and Armenians who accompanied this hero to Spain, according to tradition, subsequently crossed over to Mauritania. Whatever of fable there may be in this tradition, Sallust, undoubtedly, arrived at one fact, that the Libyans and Gœtulians, first occupied, or possessed, Africa.

There is every probability, that the Cushites, Amalekites and Kahtanite, or Beni Yoktan Arabs, had, in obscure ages, sent forward tribes into Africa. But the first historic proof of emigration, of the Aramean or Shemitic race, into this region, is that of the Canaanites of Tyr and of Palestine. This great commercial people settled at Carthage, and pushed onwards their traders, to the Pillars of Hercules. Then came the wide, universal dominion of Rome, which was followed by inundations of Goths and Vandals, through Spain. The Byzantian rule of Africa is recorded by Procopius; and this Greek dominion was succeeded by the Saracen conquest. The Ishmaelite Arabs gave place in the Barbary Regencies, to the Ottoman Turk, and his place has, in part, been taken by the Frank.

Under all these successive invasions, the original inhabitants of Africa were termed, as they are now, Barbari or Berbers. The etymology of this generic name, will remain in obscurity. The Saracens may derive it from *Bar*, a desert; or the supercilious Greek from *Barbaroi*. The Egyptians may trace it to the Coptic word *Berber*, hot; and the Hindoo may find its origin, in the Sanscrit word *Varo-varas*, an outcast or barbarian. It is

still true, that the Mediterranean coast of Africa, is called Barbary, and its inhabitants Barbarians or Berbers.

The Mosaic history presents a faithful record of the descendants of Noah. In this Hebrew genealogy, or *toldoth beni Noach*, the *Lehvim* or Libyans, are the descendants of Mizraim, the son of Ham. Among other descendants of Mizraim, are recorded the Lubim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim. The ingenious hierologist, Mr. Gliddon, is now occupied in tracing and identifying these ethnographic appellations, which, he believes, are recorded on the monuments of Egypt. Phut or Fout was one of the sons of Ham; and if he should find the *Kah-Phut* or land of Libya, in the Caphtorim of Genesis, the truth of biblical history, in a geographic question, would receive an important and additional confirmation, from the monuments. I owe this suggestion to himself, and I will not further anticipate the result of his researches. Libya undoubtedly belongs to the geography of the sacred record; the earliest to which we can refer.

The affiliations of nations was not traced by ancient historians, to analogies of language. They speak of the Ammonians, Nasamonians, Garamantes, Gætulians, Libyans, Numidians and Mauretanians; but their national alliance by community of speech, is not the subject of remark or investigation. This subject has been left for modern science, which has shown, that the nations now occupying the sites of those ancient people, all speak a common language, and the inference is just, that

the elder population used the same. Their origin and language was Berber.

That this language was once spoken in the valley of the Nile, at a remote period, there are many indications in the names of tribes, localities, and religion. The probability of this suggestion, is superior to conjecture. The arguments and facts of Professor Ritter, tend to confirm this opinion. The names of Berber tribes, the Haonarah, and the Gomera, are mingled with all the history of Egypt and Libya, and they occupy a prominent part in that of the Canary islands, where Spanish conquest has, in modern times, obliterated their existence. Leaving this question to future investigation, by hierologists and monumental historians, we pass to the present domain of the Berber tongue.

In tracing the actual limits of this idiom, we start from the exterior oases of Egypt, the principal of which, is Siwah. Of this dialect, vocabularies have been collected by Hornemann, Caillaud, Minutoli, and Kœnig. The oasis of Audjelah is the next, which was visited by Pacho. Then come the Barbary Regencies, where the Kabyle or Showiah dialect is spoken, and of which specimens have been collected by Shaw, Venture, Desfontaines, Shaler and Delaporte. In the Empire of Morocco, the Shilha dialect is used, which is called by the Berber population *Tamazirght*, the free or noble speech. *Amzirgh*, the free, is, doubtless, the original of the Greek and Roman appellations, Mazyes, Mazisci, Maziks and Massyli. Tamazirt, the free, may correspond, as a national appellative to the Teuten *Frank*, or the northern *Slavi*. In

the rear of Barbary, throughout the wide expanse of the great desert, the Tuaryck idiom predominates. And finally, the Guanches, the original inhabitants of the Canary Islands, spoke a dialect of the Berber tongue.

Among these various branches of one common stock, there may have been ingrafted some shoots of foreign origin. For, amidst a uniformity of language, there is a difference of colour and physical traits. This is subject, says Mr. D'Avezac, in his *Esguise generale de l'Afrique*, worthy of the most curious and patient labor of the ethnologist. How important it would be, to show, in the traits of the Semhadjah, the ancient race of Yemen; in those of the Zenetah, the Amalekite race; to be able to detect the Numidian race, in the physiognomy of the Algerine Kaybles, and that of the Gœtulians, beyond a determinate limit.

The Berber language itself, and the different dialects into which it is divided, is the first subject of investigation. To this, the present vocabularies form a small contribution.

The following list of books, contains all the specimens, lexic and grammatical, of this language, now extant. It was prepared by Mr. D'Avezac, and published in the 4th volume of the bulletins of the Geographic Society of Paris.

I.

Printed Books.

Jones, (Jezreel). *Dissertatio de Lingua Shilhensi*. Amsterdam, 1715.

Peyssonnel, (Jean Andre). *Relation d'un Voyage sur les côtes de Barbarie.* Paris, 1838.

Shaw, (Thomas). *Travels in Barbary.*

Glass, (George). *History of the Canary Islands.* London, 1764.

Høest, (George). *Nachrichten Von Marokos.* Copenhagen, 1781.

Chénier, (Louis.) *Recherches Historique, sur les Maures.* Paris, 1787.

Barre, (———). *Nouvelles Annales de Voyage.* Tome iii. 1830. Paris.

Hornemann, (Frederic). *Voyage dans l'Afrique Septentrionale ; French edition of Langles.* Paris, 1803.

Venture, (Jean-Michel). *Berber Grammar and Vocabulary, as Appendix to Hornemann's Travels.* Edition of Langle's.

Vater (Jaen Severin.) *Mithridates of Adelung. Berber Sprache.* Berlin, 1812.

Jackson, (James Gray). *His account of the empire of Morocco.* London, 1814.

Jackson, (id.) *Account of Timbuctoo and Haousa.* London, 1820.

Badia, (Domingo). *Travels of Ali Bey.*

Lyon, (Captain). *Narrative of Travels in Northern Africa.* London, 1821.

Schlotz. *Reise in die gegend zwischen Alexandrien und Parætonium.* Leipsic, 1822.

Minutoli. *Reise zum Tempel des Jupiter Ammon.* Berlin, 1824.

Ukert. *Bemerkungen uber die Berbern and Tibbos.* Weimer, 1826.

Caillaud. *Voyage à Meroe.* Paris, 1826.

Boccaccio. Numerorum series ab 1, ad 16, sicut a Canariis dicuntur. Florence, 1827.

Muller, (Frederic). Vocabulary of Audjelah in Pacho's Travels to the Cyrenaica. Paris, 1827.

Shaler, (William). Sketches of Algiers. Boston, 1826.

Hodgson, (William). Transactions of the American Philosophical Society. Tom. iv. Philadelphia, 1831.

Hodgson, (William). Translation of the Gospels into Berber. Twelve chapters of St. Luke, published by the British and Foreign Bible Society. London, 1833.

Newman, (W. T.) Analysis of the preceding translation, in the West of England Scientific Journal. Bristol, 183-.

Groberg de Hemso. Remarks on the language of the Amazirghs, with Notes by the Rev. Mr. Renouard, in the Journal of the Royal Asiatic Society. London, 1836.

Delaporte, (Honoré). Berber Vocabulary. Journal Asiatique. Paris, 1836.

Pritchard, (James Cowles). Physical History of Man. History of the Atlantic Nations. London, 1837.

Kœnig. Vocabulary of the Dialect of Siwah. Memoires of the Geographic Society. Paris, 1838.

Washington, (Captain). Travels in Morocco. London, 183-.

Macedo, (I. I. da Costa). On the Original Languages of the Canary Isles. In the Journal of the Royal Geographic Society. London, 1841.

Marcel's Arabic Dictionary.

Venture's Berbero-Arabic Dictionary. Paris, 1844.

Berber Dictionary ; published by the Minister of War. Paris, 1844. By Mr. Delaporte.

II.

Manuscripts.

The late Professor Hamaker procured some pieces in Berber, for the Leyden Library. What they are, we do not exactly know. The government of the Netherlands obtained, some years ago, through its agent at Tunis, a Berber vocabulary.

Mr. Delaporte, Consul of France at Mogadore, obtained an ancient Berber poem, on the duties of woman ; and two religious tracts in rhyme ; the one consisting of 334 double verses, and containing the life of the Patriarch Joseph, imitated from the Korân by Abd-er-rachman, el-Agueny, el-Sousy ; and the other consisting of 656 simple verses, by Mohammed ben Aly el-Sousy, intituled *Bahr el Damou'a*, or the sea of tears. The tract was written in 1714, and is an exposition of the doctrine of the famous Morabout, known by his patronymic of Ben Nasser. Mr. Delaporte has made an interlinear literal version of this tract, which it is ardently hoped, will soon be published.

Mr. Delaporte the elder, is occupied with a similar labor upon a manuscript in his possession intituled *El-Hhaoudh*, or reservoir. This work

also treats of the doctrine of the Scheickh Ben Nasser, but much more extensively than the other two tracts.

This book of Ben Nasser, was indicated by myself in a Berbero-Arabic manuscript, containing an account of the Province of Sous. This manuscript is now in possession of the Royal Asiatic Society of London, in whose transactions, my translation of this narrative is published.

Manuscripts extant, but undiscovered.

The Arab histories of Africa, furnish short notices of three Berber manuscripts, of a more ancient date. These, it is hoped, for the cause of science, may yet be recovered through the Berber doctors of law, in the provinces where they were first promulgated.

1. The most celebrated of these manuscripts, and of which there are the greatest chances of recovery, is the *Taouhhed*, or treatise on the Unity of God. It is an exposition of the doctrine professed by the *Mouahhedyn*, or Unitarians, commonly called *Almohades*. It was composed by Abon Abd-Allah Mohammed ben Toumart el-Haraghy, who gave himself the title of El-Mahdy, the founder of the sect, and the dynasty of the Almohades. In the year 516 of the Hegira, corresponding with 1122 of our era, he gave this book to his

disciples. Ebn-Abd-el-Hhalym, in his work called the *Kartâs*, expressly states, that this treatise was written in the Berber language, and that the Mahdy had commanded it to be learned by heart, and declaring all those disobedient to this command, as heretics.

2. The *Berber Korân* is a second book, given to the Gomerites of Nokour and Tetouan, by Abon Mohammed Hemym ben Aby-Khalef Mennal, who announced himself as a prophet in that region, in the year 325, of the Hegira, and 937 of the Christian era. It is two centuries older than the *Taouhhed* of the Almohades. This book is mentioned by Abon-Obeid el Becry, and is described and analyzed by Ebn Abd-el-Hhalym, in his *Kartâs*.

3. The third and most ancient manuscript, is described and analyzed, by the two Arab historians just mentioned. It is the *Korân*, or book given to the Berber tribes of Bargouâthah, by Saleh ben-Tharyf, who founded a throne among them, and there reigned till the year 177 of the Hegira, or 793 after Christ. This book was composed of eighty chapters, which had for their titles, the names of prophets, Adam, Nouh, Mousa, Haroun and others ; or the names of certain historic personages, as Nemroud, Faraoun, Djalout and the tribes of Israel. This volume was written in Berber ; but of this, there is no positive assertion. It is certain, however, that the formulas of invocation were Berber, and that the first words of a phrase, in the chapter called ayoub, as cited by El-Bekry, are in that language.

The early date of these manuscripts gives the greatest importance to them, as subjects of philologic study. Every day, Arabic is introducing itself into the Berber speech, under the disguise of modified orthography. As these manuscripts are respectively seven, nine and eleven hundred years old, the Berber language must then have been comparatively pure. Could they be procured, a most important acquisition would be made, for the proper investigation of this primæval language.

III.

Inscriptions.

Thus far, I have transcribed by version, the remarks of Mr. D'Avezac. To complete the list of all vestiges left to modern science, of this most ancient Libyan language, it would seem proper to add a notice of the Numidian inscriptions which have been copied and published, by European travellers and archæologists.

1. In the Travels of Denham and Clapperton in the interior of Africa, we have the so-called alphabet of Tuarycks, consisting of nineteen letters. A peculiarity of the names of these letters is, that seventeen of them begin with the letter *y*, and that these names are all monosyllabic. These were found at the oâsis of Ghraat, and cut on stone. The travellers make the following remarks upon them :

“On almost every stone, in places which the Tuarycks frequent, these characters are hewn out. It matters nothing whether the letters are witten from right to left, or vice versâ, or written horizontally.” With the frequency of these inscriptions, it is matter of great surprise, that none of them were copied by these enterprising travellers. Or if they were not inscriptions, but merely the repetition of the alphabet, the fact exhibits a most singular degree of fondness in the Tuarycks, for unmeaning letters, representing no words, and conveying no ideas.

2. The bi-lingual inscription of Thugga, found near Tunis. It is a bi-partite inscription, in Phœnician and Numidian characters. Thomas d’Arcos first made a copy of it, in 1631.

The Ethnological Society of New-York, will shortly publish a fac-simile of it, with a memoir on the subject. Mr. de Saulcy, in the February number of last year, of the *Journal Asiatique* of Paris, has an elaborate essay on the inscription, and has ingeniously established the value of the Numidian characters. The late Professor Gesenius, in his great work on Phœnician remains, also attempted to give values to the Numidian letters. Of twenty-five different characters, eight still remain undetermined.

3. The fragment of a Numidian inscription, found at Tiffesh, in Algeria, by the French military surgeon, Bonnafont. It is published in the April number of 1844 of the *Journal Asiatique* of Paris, with remarks by Mr. Judas.

These are all the inscriptions, really Libyan, or Numidian, of which I have any knowledge. There

are many Phœnician or Punic inscriptions, collected by Gesenius, and very recently by the French, in Algeria. Of these a remarkable one is that of Qalmah, published by the French Society for the exploration of Carthage, and brought to Paris, by Sir Grenville Temple.

In one of the dramas of Plautus, called "*Pœnulus*," or the little Carthaginian, there are some verses, which Bochart and Gesenius have contended, are in the Phœnician language. These are found in the VI act of the *Pœnulus*. Ten of them are represented to be Phœnician, and the five last, to be in the Libyan tongue, according to Bochart. Gesenius calls them Liby-phœnician. This mixed language, he says, appears to have had Libyan roots and words, but Phœnician syntax. In its mixed character, it might be compared to English.

I have examined these last five verses of the *Pœnulus*, and I have not been able to detect the slightest resemblance to the Libyan or Berber, in any one word. I, moreover, am of opinion, in regard to this celebrated passage of Plautus, that it is mere gibberish or imitated Latin, without meaning. I agree with Adelung, that it is "*sinnlos angebrachte Lateinische wörter*." Wahl, in his "*Geschichte des Morgenlandes*," says, that the *Pœnulus* contains no real punic vestige. Of the Libyan language, Gesenius makes the extraordinary remark, that it is not the modern Berber, as asserted by Hamaker. It could be nothing else, unless it be possible, that the whole population of Africa, could have laid aside one speech, and assumed another.

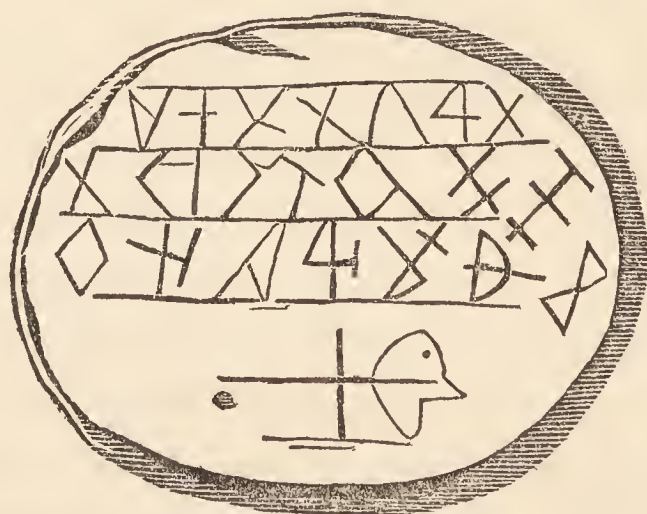
The Phœnician language of Carthage and her trading colonies, made no more impression upon the Libyan dialect, than did the Roman conquests, which came in contact with the natives, more widely and effectively. Nor did the Christian churches in the time of St. Augustine, and the dissenting Donatists, with several hundred bishopricks, succeed in imposing the language of the Vulgate, upon their neophytes. The Libyan language remained distinct from Phœnician, as does the Bengalee, from the English on the Ganges.

American inscription, resembling Numidian.

The existence of an inscription found in the United States, and containing characters very similar to the Libyan, is a fact which claims to be mentioned in this connection. A fac-simile of it, is herewith presented. It was found in an Indian mound, on the bank of the Ohio river, about twelve miles below Wheeling. The mound is one of unusual size, being sixty nine feet high, and three hundred in circumference. Mr. Tomlinson, the proprietor of the land, excavated this tumulus, some years ago, and he published an account of what he found in the mound. There were two skeletons in the lower vault, and in the chamber above, there was one. A large beech and white oak tree grew on the top of the mound. This last, died of old age, and the concentric circles of growth, gave a computed age of five hundred years.

Near one of the skeletons in the lower vault, was found the stone in question, with three lines of alphabetic characters. It is of the oval form and size, represented in the annexed cut, three fourths of an inch thick, and its material is a fine sandstone. This is the only example, I believe, of ancient alphabetic inscription in North America. The inscriptions on the Dighton rock, and the pictorial, symbol writing of Mexico and Yucatan, cannot be called alphabetic. The existence of this tri-linear lapidary inscription appeared to me, at first, apocryphal. Mr. Schoolcraft, however, has visited the mound, and confirmed the report, by description. The skeletons, stone, and all other articles, are now preserved, in the mound, by the proprietor. What renders the whole subject still more curious and interesting, is the quantity of *ivory* and *porcelain*, (baked clay ?) beads, found with the skeleton. Whence was the ivory brought ? Who was the gorgeous chieftain, whose engraved signet was found by his side ? Did he come from the Canary Islands, where the Numidian language and characters prevailed ? Or from the land of the Celto-Iberians, whose writing was somewhat similar ? Shall we recur to the lost Atlantis ? Could any of the Carthaginian or African vessels, which usually visited the Fortunate or Canary Islands, have been carried by accident, to the new world ? The peopling of America, is quite as likely to be due to Africa and Europe, as to Asia. I shall draw no deduction from this lapidary inscription. It is unique in America, and some of the characters are identical with the Nu-

midian letters, and all bear a resemblance to them. History preserves the memory of the circumnavigation of Africa, by several expeditions. Under Xerxes, Sataspes is recorded to have achieved it; and the periplus of Hanno, the Carthagenian, was the subject of a written narrative. We have the authority of Pliny for the assertion, that the wrecks of vessels from Gades (Cadix) had been found in the Red Sea, and this report was also made by Eudoxus of Cyzicum. With these historical indications, that the Atlantic was, in early ages, navigated by Mediterranean vessels, I find no difficulty in supposing the stone in question to have been brought thence, by accident or design.



I am indebted, for this engraving, to Mr. Henry Howe, of New-Haven, Connecticut, who kindly furnished me with a wax impression of the inscription. He obtained this impression from the original stone found in the mammoth Indian mound at Grave Creek, Virginia, whilst on a visit to it in the month of September, 1843. Messrs. Howe and Barber are the compilers of valuable works on

the historical antiquities of several states of the union.

NATIONS OF SOUDAN.

1. *Fellatahs or Foulahs.*

The remarks which I have to make upon this great nation, and widely spread people of Central Africa, are comprised in the following sketch which I, last year, addressed to the National Institute. Since they were printed, I have been frequently asked for copies, which were all disposed of at the time, by private distribution. I shall therefore offer no apology, for their republication in this place. To these remarks, however, I have the pleasure of adding a letter addressed to me, on the subject of the Foulahs, by James Hamilton Couper, Esq., of Hopetown, near Darien, in Georgia. This letter was read before the Ethnographic Society of New-York, at its stated meeting in June of this year. It contains a most interesting and valuable narrative of the manners, customs and institutions, of the Foulahs, with a very exact vocabulary, derived from a native Foulah, and now holding a place of trust on the plantation of Mr. Couper.

Foulahs or Fellatahs.

Throughout the whole extent of Nigritia or Ne-

gro-land, the Foulahs undoubtedly occupy pre-eminence. They are found spread over a vast geographic region of 28 to 30 degrees in longitude, 1500 miles—and of 7 to 10 in latitude, or 500 miles.

They extend from the Atlantic Ocean, from the mouth of the Senegal and Senegambia on the west, to the kingdoms of Bornou and Mandara on the east; from the Desert of Sahara on the north, to the mountains of Guinea or Kong on the south. This wide superficies contains more than 700,000 square miles, which is equal to the fourth part of Europe, and a tenth part of the immense continent of Africa. Compared with the United States, these parallels of longitude, would extend from Maine to Missouri. What may be the Foulah population spread over this region, it is impossible to approximate. But the low estimate of three inhabitants to the square mile, would give a population of two millions.

In the wide extent of this vast region, they are found under the various but similar names of Fellans, Felany, Foulah, Foulany, Fallatah, Fellatiyah and Peuls. By linguistic analogies, it was discovered by Adelung, the German philologer, that these widely separated tribes were one people; as Marsden discovered, by comparative vocabularies, that the Berber language prevailed from the Canary Islands and Morocco, to the Oâses bordering on Egypt. In Senegambia and the mountains of Sierra Leone, the Foulahs have formed four principal states called Fouta-Toro, Fouta-Bondou, Fouta-Djallon and Fouladou. These states are

governed by an elective chief, called *Almamy*-(el-Imam.) He may be termed the President of an oligarchic council. In other negro countries where these nomadic tribes have introduced themselves, they pay tribute to the chiefs of the country, for the lands which they occupy, under a certain feudal dependance. In this political relation, they are found on all the Atlantic coast, from the river Sierra Leone—along the Grain, Ivory, and Gold coast—to the Niger. On the Senegal, they are found among the Serracolets or Serreres, and eastward to Massina. At Jenneh, Caillé discovered that they had seized the power of the state, and were defending themselves against the Sergoo Tuarycks to the north, and the Bambara negroes to the south. On the western coast, they thus live mingled with the Ialoofs, Mandingoes, and Sousous. On the Niger and in Soudan, they occupy or have conquered, the kingdoms of Yarriba, Nuffee, Haoussa, and others. There is an immense country, yet unexplored by the white man, eight hundred miles in extent, between Bambara on the west, and Yarriba on the east, and lying in the rear of the Grain and Ivory coast. This unknown land is supposed to be occupied by Foulahs. Such is the geographic distention of this singular race.

The Foulahs are *not* negroes. They differ essentially from the negro race, in all the characteristics which are marked by physical anthropology. They may be said to occupy the intermediate space betwixt the Arab and the Negro. All travellers concur in representing them as a distinct race,

in moral as in physical traits. To their color, the various terms of *bronze*, *copper*, *reddish*, and sometimes *white*, has been applied. They concur also in the report, that the Foulahs of every region represent themselves to be *white* men, and proudly assert their superiority to the black tribes, among whom they live. Mungo Park's description of them, does not vary much from that of all subsequent travellers, and which is substantially repeated in Schön and Crowther's journal of the Niger expedition, made in 1841, in the British government steamer the "Albert." He says, "The Foulahs are chiefly of a tawny complexion, with silky hair and pleasing features." The authority of Mr. D'Avezac of Paris, is among the highest, as I conceive, upon all African subjects. In his "*Esquisse générale d'Afrique*," he says of the Foulahs :

"In the midst of the negro races, there stands out a *métive* population, of tawny or copper color, prominent nose, small mouth and oval face, which ranks itself among the white races, and asserts itself to be descended from Arab fathers, and Taurodo mothers. Their crisped hair, and even woolly though long, justifies their classification among the *oulotric* (woolly haired) populations ; but neither the traits of their features, nor the color of their skin, allow them to be confounded with negroes, however great the fusion of the two types may be."

In the Mithridates of Adelung and Vater, the opinion is expressed, that the Foulahs belong to a middle race, between the negro proper, and the African white race—"einer Mittelgattung zwis-

chen den eigentlichen Negeren, und den Afrikanischen wissen." They consider themselves better than the native negroes, and always rank themselves among the white nations.

The Foulahs are a warlike race of shepherds, and within this century they have established a political organization; subjugated a large portion of Soudan; and founded Sakatoo, the capital of their empire. Clapperton says that this town, which was built in 1805, by Danfodio the prophet, and the first political and military chief of the Foulahs, was the most populous which he had seen in Central Africa. At the period of his visit, the Sultan was Bello, or, according to Mr. D'Avezac's correct orthography, *Mahommed B'Ellah*. He also writes Danfodio, *Otsman dzon-el-Nafadhiyah*, or Otsman the Destroyer. The Foulahs are rigid Mohammedans, and according to Mollien, the French traveller's report, they are animated by a strong zeal for proselytism. They are the missionaries of Islam, among the pagan negro tribes. Where they have conquered they have forced the adoption of the Koran, by the sword; and whilst pursuing quietly their pastoral occupation, they become schoolmasters, *maalims*—and thus propagate the doctrines and precepts of Islam. Wherever the Foulah has wandered, the pagan idolatry of the negro has been overthrown; the barbarous *Fetish* and greegree have been abandoned; anthropophagy and cannibalism have been suppressed; and the horrible sacrifice of human beings, to propitiate the monstrous god of the negro barbarian has been supplanted by the worship of the true

God. Mr. Schön, who accompanied the British expedition to the Niger or Quorra, in 1841, says, that the “people of Iddah,”—a negro town on that river, south of the country inhabited by the Foulahs—“are Pagans. No mixture of Mohammedanism, is observable in their customs. They showed me their gods. Under a small shade, erected before almost every house, were broken pots, pieces of yams, feathers of fowls, horns of animals, broken bows and arrows, knives and spears. Such were their gods! They denied ever having sacrificed human beings, which I could hardly credit.”

Thus, the Foulahs are now exercising a powerful influence upon the moral and social condition of Central Africa. I do not doubt, that they are destined to be the great instrument in the future civilization of Africa, and the consequent suppression of the external Atlantic slave trade. Some years ago whilst residing at Algiers, and before the solution of the great geographic problem by Lander—the course and termination of the mysterious Niger—I was attracted by the moral superiority of the Foulahs or Fellatahs. In a paper which I then published, a resumé of which may be found in the *Encyclopædia Americana*, *sub voce*, I said :—This nation presents itself as a curious and important subject of philosophic speculation. The Fellatahs will probably erect one vast empire in Soudan, and the influence which that power may exert in the great question of African civilization, gives to them no ordinary importance. If Sultan Bello should be induced to abolish the slave

trade, the most efficient means will have been discovered for its entire suppression. The example of so great an empire, or the menace of its chief, would effectually check the inhuman cupidity or barbarism, of the lesser tribes of the coast. Such an event would cause a great revolution in the commerce of those countries, and the arts of civilized life would, in consequence, be speedily adopted."

I shall not dissemble the satisfaction which I draw from the support and corroboration of these sentiments, so early expressed, by the journals and reports of the several expeditions which have since been made. Since that period, the Brothers, Lander, have discovered the course and termination of the Niger or Quorra. In the years 1833 and '34, an expedition was sent by the British government, into the "interior of Africa, by the river Niger," of which the narrative has been published by Laird and Oldfield. This expedition was made in the steam-vessel the "*Alburkah*," (El-Berakeh, i. e. blessing.) In 1841, another similar expedition, in the steam-vessel the "*Albert*," was made up the Niger, under the auspices of Her Britannic Majesty's government. The narrative of this last, expedition, presents the most recent account which we have, of the condition of the countries and tribes bordering on the Niger. It was written by the Rev. Mr. Schön, and Mr. Samuel Crowther. From that Journal I extract the following remarks, which show the predominant influence of the Felatahs, upon the moral and social condition of Central Africa.

"The slave vender told us "that all of the

slaves would have to be sent to Rabba, the principal slave market, at present, in the interior of Africa." He replied, that "he could make no objection to all I had said, but still, that the slave trade was not against the laws of this country, and of their king; that if the king of Rabba, (Sumo Sariki,) would make a law against the slave trade, the people in general would willingly give it up. To gain over the Fellatahs to the Abolition party, is certainly the most desirable thing; as there the axe would be laid to the root of the slave trade." Whilst at Atsarah, a town two miles distant from the model farm, established by the commissioners, Mr. Schön remarks:—"I learned that the law relative to the abolition of slavery, (the slave trade,) had been duly published by the Attah, and that all the inhabitants of the village approved of it, as a good law. They confirmed what has been so often stated, that the slave trade would not cease, until the Fellatahs were gained over to the slave trade abolition party." Speaking of the *Nufee* country, which is governed by two chiefs, Ezu-Issa and Mamajia, (Maalim Majia,) he says, "When I asked the people whether Mamajia sold many slaves, they all burst out laughing, and said, "how can he sell slaves, being a slave himself to the Fellatahs." Lander says, "the destiny of Nouffie is already sealed, she is a conquered country in every sense of the word, and a Felatah is her monarch."

Sir Thomas Fowell Buxton, in his "Remedy for the African Slave Trade," appreciates the great

importance of the Fellatahs, in accomplishing this great object of philanthropy. I concur with this eminent man, in his philosophic exposition of the causes and remedy of the Atlantic slave trade ; and in pointing out one of the most efficient means which Africa holds within her own bosom, for the suppression of this nefarious commerce, I am impelled by the sentiments which I have found in the wisdom and benevolence of our own legislation. It is a proud reflexion for these United States, that they were the first among the nations of the Earth, to denounce this trade as piracy. Nor will the effort to suppress the slave trade, by operating upon the mind of Africa, and substituting a legitimate commerce, which addresses itself to the interests of the African, be deemed adverse to the treaty engagements of this government, in the fulfilment of which, our powerful squadron is now nobly and actively employed.

Sir T. Fowell Buxton says, "I shall endeavor to show, that with respect to the two most powerful potentates of Central Africa, the Sheickh of Bornou, and the Sultan of the Fellatahs, there is some reason for supposing that we need not despair of their cöoperation." "Captain Clapperton visited Bello, the powerful Sultan of the Fellatahs, in 1823, at Sackatoo. He assured Clapperton, that he was able to put an effectual stop to the slave trade, and expressed, with much earnestness of manner, his anxiety to enter into permanent relations of trade and friendship with England. At the close of Clapperton's visit, Bello gave him a letter to the King of England, to the same purport as the con-

versation which had taken place between them. These offers on the part of the Sultan of the Fellatahs, must be held to be of great importance. He is the chief of a warlike enterprising people, who have extended their sway, over many nations and tribes around them ; and who, from the testimony of recent travellers, are actively employed in carrying on war with their neighbors, to supply the demands of the slave trade." We learn from the most recent expedition to the Niger, that the great Sultan Bello is deceased, and has been succeeded by his son, *Alilu*.

Mr. Bandinel, of the Foreign Office, Downing-street, in his historical review of the slave trade, published last year, says, that "agreements stipulating the entire suppression of the slave trade, on the part of African Chiefs, and on that of their subjects, have been already concluded with several of the most influential chiefs, viz., those of the river Bonny, the chiefs of the river Cameroons ; the the King of Cartebar on the Gambia ; the chiefs of Timmanees ; King of Aboi or Ybo ; and the King of Egarra at Idda." With these agreements among the Chiefs, at the mouths of the Quorra, a Treaty with Alilu, the Sultan of the Fellatahs at Sackatoo, would powerfully concur ; and thus, along the whole course of this central river, the natives themselves would effect the change of a nefarious, for a legitimate and humanizing commerce.

The great element to which we look, as the most powerful agent in civilizing Africa, is Christianity. It is apparent from the history of the most renowned states of antiquity, and of those now existing under

other religious systems, that civilization cannot advance beyond a certain limit, without Christianity. The highest civilization seems to be a necessary result of Christianity. "I confess," says Burke, "I trust more, according to the sound principles of those who have, at any time, ameliorated the state of mankind, to the effect and influence of religion, than to all the rest of the regulations put together." And Sir T. Fowell Buxton is persuaded, that the "Gospel ever has been, and ever must be, the grand civilizer of mankind."

Among the efforts that have been made to introduce Christianity into Africa, by the various societies of Christians, the Wesleyan Mission from England to the Foulahs, occupies a prominent place. It is noticed here, in immediate connexion with that people. As early as the year 1795, the venerable Bishop Coke, originated a plan for the benefit and instruction of the Foulahs, in which Mr. Wilberforce took a lively interest. Macarthy's Island in the Gambia, was chosen as the station of this mission. In 1835, this subject required renewed interest, and among the Wesleyans, a few benevolent individuals, among whom Dr. Lindoe of Southampton stands first and conspicuous, for his munificence, adopted measures of more extensive operation for the benefit of the Foulahs. The Rev. Mr. Macbrair's *Sketches of a Missionary's Travels*, is one of the results of this benevolent enterprise; and the Rev. Mr. Thompson's residence at Timboo, the great capital of the western Foulahs, it may be expected, will furnish the world with additional knowledge of this interesting people.

A few extracts from the instructions given to their missionary, will illustrate the views of the Wesleyan Society.

“The mission at Macarthy’s Island upon the Gambia, although contiguous to the Mandingoes, has been founded for the benefit of the Foulahs, primarily ; and ultimately, of the other tribes and nations of West Africa. The plan of translating the Scriptures into one or more principal African languages, is an enlargement of the original design of the Foulah mission. On the subject of the language to be commenced with—whether you should apply yourself first to the Foulah or the Mandingo—it is not easy to decide, until further investigation be made.” Mr. Macbrair adopted the latter language. Had he selected the Foulah, the Gospel would now have been published in the predominant language of Central Africa, for the benefit of 2,000,000 of people—a conquering race of pre-eminent intellectual and moral qualities. Thus too, the great desideratum to the scientific world, which will be noticed in the conclusion of this paper—the materials for investigating the Foulah language—would have been furnished. These materials, I hope, may yet be furnished from this side of the Atlantic.

In Central Africa, education and religious instruction are entirely in the hands of the Moham-medans. The Koran has introduced its letters, where it has been adopted, as the Bible from Rome, has substituted its letters, for the alphabets of Europe. Let not the humanizing influence of the Koran, upon the fetishes, greegrees, and human

sacrifices of pagan, homicidal Africa, be depreciated. It will bring up the civilization of the barbarous negro races to a certain degree of civilization, and thus it will concur with Christianity, which is now invading Africa from the West, in suppressing their inhuman practices and superstitions.

In Africa—in the land of the degraded negro—the Gospel now stands face to face with the Koran. There, the two confluent tides of religious instruction, from the West and the East, meet. From the Senegambia to the Equator, along this vast extent of coast, Christianity has her stations ; and she opposes by *her Book*, the further advance of the *Moslem's Book*. The colony of Liberia is an advanced post of Christianity. The Arabic Bible is eagerly sought, and gratefully received by the tribes ; and it has even been brought to the Western coast, by merchants and pilgrims from Egypt, across the whole breadth of that continent. Let, therefore, the Gospel be disseminated in ARABIC characters, into whatever languages the pious zeal of missionaries may be able to translate it, since Arabic letters have, for centuries, been introduced into Africa, and have become familiarized by use.

To a certain extent, the Mohammedans go along with us. Their civil code, contained in the Koran, forbids the *enslaving of a man born of free parents, and professing the Mussulman religion* ; nor can a Mussulman be reduced to slavery in *any case*. The Fellatahs have practised successfully upon this article of the Islamic code, for political objects. In their invasions of negro states, they

have invariably made this appeal to the Pagan slaves ; and in countries where three-fifths of the population are of that class, it may be inferred, that numerous converts are made, and conquests thus made easy. “There are points,” says Mr. Buxton, “in the Mohammedan faith, which we may turn to account, in attempting to introduce better instruction. The Mussulmans of the West, do not regard Christians with the same horror as those of the East; they seem to be favorably impressed by finding that we acknowledge much of their own sacred history ; and with them, the names of Abraham and Moses, serve to recommend our holy books.” “We may make common cause also with them, in Africa, in our common abhorrence of the bloody rites and sacrifices of the Pagans.”

The political importance of the Foulahs being thus stated, science now demands to know, who the Foulahs are, and whence descended. Are they Autochthones, aborigines of the country where they reside, or are they immigrants ? As with the Berbers of North Africa, they possess no records or letters, save those brought to them by their Mohammedan teachers ; and in both cases, their traditions are too vague and uncertain, for the exacting spirit of modern science. In the absence of historic records, the affiliations of agrammatic or unlettered races of men must be traced by the indications of language which, the philosophic Herder terms,—*das ewige band der menschen*—the eternal band of men. Comparative philology is the modern science, which chiefly guides the classifica-

tion of tribes and nations, and which illustrates their early history, their habitats and migrations. To this may be added a still more recent science, that of craniology, and considering the extent and perfection of his labors, it may be said to be almost appropriated, after Blumenbach and Pritchard, by Dr. Samuel George Morton of Philadelphia. The classification of African races, will be materially assisted by the publication of his *Crania Ægyptiaca and Africana*, which are now in course of preparation.

The late celebrated geographer, Major Rennell, in his appendix to Park's Travels, asserts the opinion that the Foulahs "appear, clearly, to be the Leucœthiopes of Ptolemy and Pliny." The Rev. Mr. Macbrair, Wesleyan missionary to the Gambia, and whose recent work is the latest book of travels among the Foulahs of Western Africa, entirely adopts this opinion of Major Rennel. He says, "they are doubtless, the Leucœthiopes of Ptolemy and Pliny." They are certainly white Æthiopians or negroes, compared with the Soudanic tribes surrounding them; but I would rather suppose, that the Greek and Roman geographers spoke of some other people, even of Albinos, as has been suggested. Ptolemy and Pliny wrote from report, and had not seen that part of Africa which the Foulahs occupy. I have referred to a better authority, Leo Africanus, (El-Hhassan of Grenada,) who was expelled with the Moors from Spain by Ferdinand and Isabella, and who twice visited Soudan. To my surprise, I have not been able to find any indications of the Foulahs in the

work of this truthful traveller, and sagacious observer. He draws the marked distinction betwixt the “*Nigritæ*” and the “*gentes subfusci coloris*,” or the *negroes* and the races of *tanned color*. He says, “I have seen fifteen kingdoms of negroes—*Nigritarum regna*—which, commencing at the west and going eastward, are Gualata, Ginea, Melli, Tombutu, Gago, Guber, Agades, Cano, Casena, Zegzega, Zanfara, Guangara, Burnu, Gaoga and Nuba.” Modern geography corroborates the truth of this narration, made three hundred years ago. “To the south,” he adds, “there are many other kingdoms, as Bitos, Tenuamia, Dauma, Medera and Gorania.”

The races of tawny or tanned color, he says, are called Berbers—*subfusci coloris incolæ, appellati sunt Barbar*. Thus, he asserts, that there are but two races of people in Africa, Negroes and Berbers, which is the division of the Greek historians—Libyans and Æthiopians. This, I should have said were the two divisions, had I not found among the negroes, this mixed, metive, mezzo-termino race, the Foulahs. It must be supposed, that they existed in Soudan when Leo was there; and I cannot reconcile it with his usual sagacity and discrimination, that he did not discover or mention them.

The history of the Berbers or Libyans, is yet to be investigated and written. I yet maintain the opinion advanced some years ago, that these people were the *terrœgeniti*—the aboriginal inhabitants of Egypt, prior to the historic or monumental æra, and before the Mizraimites and their descendants the Copts; and I anticipate this result from the physi-

cal researches of Dr. Morton. This opinion does not conflict with the historic deduction of the learned and ingenious Hierologist, Mr. George Gliddon, whose lectures on the Antiquities and Literature of Egypt, have received the general applause.

From the investigation of the Foulah language alone, from linguistic evidences, can we hope to trace the origin of this singular people. The following extracts are from Macbrair relating to the Foulah idiom of speech. "The Foola language is very peculiar in its structure and pronunciation; which, in some measure, resemble the Kaffer of Southern Africa. These are the only two languages yet known, which have the remarkable euphonic accent, or grammatical change of initial letters. Some particulars of this idiom, infer a high state of civilization, and probably also of literary attainments. We understand that the Kaffer *clicks* are borrowed from the Hottentots, and that the natives of the interior do not employ them, but use a *hiatus* in their stead. Such a hiatus is found in the Foolah tongue, and forms a necessary part of the language, since some modes of construction entirely depend upon its employment. Now as the Foolas and Kaffers resemble each other in many of their habits and customs, as well as in their form and manners, the identity of origin in the two families, may easily be surmised. It is probable, that some tribes of the interior were driven southwards until passing the fiery region of the Equator, they settled among the mountains of Kaffraria." This probability is called a "neat conjecture" by the "Christian traveller in Western Africa," a work

contemporary with Mr. Macbrair's "Sketches." If there be no other analogies between the Kaffer and Foulah languages than that indicated, the identity must be very doubtful. Mr. Macbrair continues, "we feel disposed to ascribe an Asiatic origin to the Foolas, according to their own constant traditions; especially as they are altogether diverse from the regular descendants of Ham. We have remarked that many of their words strikingly resemble the Carthagenian names of Hannibal, Hamilcar, Asdoubal, &c., being of three syllables, with the middle one short, and terminating in similar sounds; so that we are inclined to view this tribe as springing from the ancient Phœnicians." According to this supposition, by syllogism or theorem, the Kaffers are descended from the Phœnicians—an inference which the rigid laws of comparative philology will not admit. The Asiatic or Malay origin of the Foulahs is, however, maintained by the elaborate memoir of Mr. Gustave D'Eichthal of Paris.

In the transactions of the Ethnologic Society of Paris, Mr. Gustave D'Eichthal, banker in that capital, has published a very learned and elaborate memoir upon the Foulahs, entitled, "*Histoire et origine des Foulahs ou Fellans*." This memoir comprises 300 pages, and the author consults all authorities, from the earliest book of travels to the latest period, with the exception, I believe, of Schön's journal of the last Niger expedition and Macbrair's Sketches, which I have cited. The object of this work is to prove the Malay origin of the Foulah language, and to this result the learned

author is led by comparative philology. He collated the words of all vocabularies of this idiom, heretofore furnished by travellers, and by this process, he arrives at the conclusion, that the Foulahs belong to the Malayan group, or family of nations.

The best exposition of Mr. D'Eichthal's views, may be presented in his own words : " The discoveries of Sectzen, Lyon, Clapperton and Lander, in the first third of this century, have made known to us, that this same people (Foulahs,) is found spread out in Soudan, and in all the basin of the Niger, to within a short distance of its mouth ; that they had founded a great empire in that region, whilst propagating Islamism ; and that they seemed destined to exercise a mighty influence upon the future destiny of that portion of Africa.

" In the ethnologic point of view, this people presents characteristics not less remarkable. All who have made observations upon them, concur in acknowledging, that they differ essentially from the negroes, physically and morally, and if they have not ventured to recognize in them, a race distinct from the negro, they have, at least, regarded them as a variety, altogether special of that race. The Fellans or Foulahs, have, however, a tradition among themselves, which affiliates them to the white race.

" Investigating the origin of this people from these indications, I have succeeded in establishing a similarity between a certain number of words, corresponding in their language, with those of the family of languages in the Indian Archipelago. Since, moreover, what we know of the history of

the *Malayan* races, perfectly explains the presence of one of these races in Africa, I have thought myself authorized to reunite this evidently *extra African* race of Fellans, to the Malayan family. Some of the facts which I have presented may be called in question, but I do not think, that the result itself, can be doubted.

“ These researches have led me to study one of the most important points of human history, and which, until very lately, was the most obscure—the development of the Polynesian races. By the recent testimony of travellers, and particularly of Mœrenhout, it appears that Polynesia was the cradle of a primitive civilization, which has exercised a certain influence, even upon Asia. However this may be, it is certain that the march of migrations and of civilization, in that insular world, has been from East to West, and not from West to East, as was believed, until a few years past. The testimony of Ellis, Mœrenhout and of Urville, and of all who have studied that region, can leave no doubt upon this important question.”

Such is Mr. D'Eichthal's own views of the very curious and important results at which he has arrived. Dr. Pritchard of Bristol, has thus stated his opinion of those results in his “ Natural History of Man ” —“ The subject well deserves a careful consideration; and the supposition of Mr. D'Eichthal, though at first sight, it appears improbable, especially if we take into account, the distant period from which the Foulahs are known in Africa, and the difference of physical characters and manners, yet ought not to be dismiss-

ed without careful investigation. If sufficient means were accessible, for acquiring a complete knowledge of the Foulah speech, this question could be speedily elucidated. The instances of resemblance in these languages, as yet discovered by the ingenious author of the Essay, are so few and so remote, that it appears to me very doubtful, whether any conclusion whatever, can be founded upon them. With all deference that is due, to so able and ingenious a writer, as Mr. D'Eichthal is well known to be, I am still of opinion, that the Foulahs are a genuine African race."

The affinities which Mr. D'Eichthal's comparative tables present, are some of them very striking; but I hesitate, at the adoption of the identity of the Foulah and Malay languages. My own opinion is, that sufficient materials do not exist, for the proper investigation of the Foulah tongue. Our vocabularies are very limited, and nothing is known of the structure of the language. It is this grammatical idiosyncrasy, which is now required by comparative philology. This science has made great advances, and in the study of anthropology, it demands the internal structure of language. Comparative grammars are more important, than comparative vocabularies, to the study of ethnology. The affinity of languages, with like radicals and different syntax, is more apparent than real. It has reference more to the *language*, than to the *man*. Political causes sometimes force a people to adopt a foreign language. The syntax of the foreign tongue, in this case, is lost; and the native syntax moulds the

foreign elements, imposed upon it, to its own genius. The affinity of languages, with different radicals but like syntax, is less striking, but more intimate ; for this establishes the connection of the *people* speaking such languages, if it does not prove that of the languages themselves.

LETTER OF JAMES HAMILTON COUPER, ESQ.

There are about a dozen negroes on this plantation, who speak and understand the Foulah language ; but with one exception, they appear not to have been native born Foulahs ; and to have acquired the language, by having been for sometime in servitude among that nation.

The exception I mention, is a remarkable man for his opportunities ; and as his history, country, and the information he possesses, are interesting, I will give you, in detail, the results of the conversations I have had with him ; feeling that every thing coming from a person, to whom Timbucto, Jenne and Sego, are familiar as household words, cannot fail to be gratifying to one, who has made Soudan a subject of research.

Tom, whose African name was Sali-bul-Ali, was purchased about the year 1800, by my father, from the Bahama islands, to which he had been brought from Anamaboo. His industry, intelligence, and honesty, soon brought him into notice, and he was successively advanced, until he was made head driver of this plantation, in 1816. He has continued in that station ever since, having under him

a gang of about four hundred and fifty negroes, which number, he has shown himself fully competent to manage with advantage. I have several times left him for months, in charge of the plantation, without an overseer; and on each occasion, he has conducted the place to my entire satisfaction. He has quickness of apprehension, strong powers of combination and calculation, a sound judgment, a singularly tenacious memory, and what is more rare in a slave, the faculty of forethought. He possesses great veracity and honesty. He is a strict Mahometan; abstains from spirituous liquors, and keeps the various fasts, particularly that of the Rhamadan. He is singularly exempt from all feeling of superstition; and holds in great contempt, the African belief in fetishes and evil spirits. He reads Arabic, and has a Koran (which however, I have not seen) in that language, but does not write it.

So much for his character and history, since his arrival in this country. I will now give you his African reminiscences; and in doing so, I will put down all names as nearly in accordance with his pronunciation, as the difficulty of seizing upon, and expressing the peculiarities of a foreign language, will admit of. You will perceive, that the proper names differ slightly from the received spelling; and that the vocabulary varies somewhat from those given by you, in the *Encyclopædia Americana*, and by Pritchard in his *Physical Researches*. You will, however, readily identify the words as belonging to the Foulah and Fellatah language. You will notice that in the numerals, a part are Foulah and a part

Fellatah ; and some common to both. A few, such as *child*, differ from both. He considers himself, as his language proves, a Foulah, and converses freely with the Foulahs, from Timboo and Foulah.

His native town is Kianah, in the district of Temourah, and in the Kingdom of Massina. Kianah is a considerable town, within half a mile of a great river, nearly a mile wide, which is called Mayo ; and which runs from the setting to the rising sun, and this, to the north of the town. To the east of Kianah, this river unites with another large river which flows into it from the south. On this southern river, the large towns of Kounah and Jennay, are situated ; and he believes that the two unite beyond the latter town.

Kounah is situated on the north side of the southern river, immediately on its banks ; and is two days' journey, in a south-west direction, from Kianah. It is a very large town ; and an extensive market is held, on stated days, on the opposite bank of the river. Beyond Kianah, up the same river, but on the south side of it, is Jennay. It lies south-west from Kianah, and is also about two days' walk from it. It is a very large town, being a day's ride in circuit, for a man on horse-back. The head priest resides at Jennay, and is called *Al-mami*. He has been frequently at Kounah and Jennay ; and has heard of a large town on the great river, higher up than Jennay, which is west south-west from Kianah, and which is called Sego, and is the principal town of the Kingdom of Bambara. Another great town, the largest in the country, also lies on the great river, on the north side of it. It lies north-east from

Kianah, and is called *Tumbootu*. It is a great distance from Kianah, more than two hundred miles.

Arab traders, who are nearly white, Mahometans in religion, and who speak the languages both of the Koran and the country, trade between Tumbootu, Kounah, Jennay and Sego. They travel in large boats, covered with awnings, and propelled by poles. They are armed, wear turbans, and travel in large parties, having frequently thirty or forty boats together. They bring for sale, salt in large thick slabs, blankets, guns, pistols, cotton cloth, beads, shell money, and sometimes horses. These traders differ from the natives in color, hair and dress, and come from a distant country beyond Tumbootu.

He has never been at Tumbootu. The natives he has seen, from that town and Jennay, speak a different language from his own, which is that of the Kingdom of Massina; but the traders understand both. Mahometanism is the religion of all. He knows of but one race of negroes, occupying the country of Tumbootu, Kounah, Jennay and Massina. They vary somewhat in color. That most prevalent is a yellowish brown, lighter than his own, which is a brownish black. He recollects no difference in the hair, which is woolly in himself.

I infer from his conversation, that the town of Kianah, or perhaps the kingdom of Massinah, is a Foulah or Fellatah colony, established among the older nations of Soudan, and differing from them in language. I can draw no inference as regards any difference of physical appearance. He is not aware of any difference of origin.

The houses consists of two kinds. Those occu-

pied by the richer classes are built of *cylindrical* bricks, made of clay mixed with rice chaff, and dried in the sun. They contain two rooms only; one of which is used as a store-room, and the other as an eating and sleeping apartment, for the whole family. They are of one story high, with flat roofs, made of joists, overlaid with strips of wood, and plastered with a very white clay. The inhabitants sleep on raised platforms, covered with mats; and during the cold weather, which occurs about the season of the rice harvest, blankets of wool made from their own sheep, are used. The fires are made on the floors, and the smoke escapes by a hole left in the roof. The poorer classes live in small conical huts, made of poles, connected at the tops, and covered with straw.

The churches (mosques) are built of dried bricks, like the best class of houses. They contain a recess, towards the east or rising sun, towards which the *Al-Mami* turns his face, when he prays—towards Mecca. The houses of the head men do not differ in size from those of the better classes.

The natives cultivate the soil, and keep large droves of horses, cows, sheep, goats, and some asses. The great grain crop is rice. As a preparation for it, the soil is turned with a sharp pointed hoe. The seed is then sown broad cast, and is covered with the same hoe. The ground continues dry, until the rice is nearly two feet high; when the river rises, and inundates the country. The water continues up, until the rice is ripe; and it is harvested in canoes, and carried to the high ground,

to which the inhabitants retire during the freshets. Besides rice, they cultivate a species of red maize, millet and Guinea corn. They also grow beans, pumpkins, okra, tomatoes, cucumbers and cotton. They have cocoa-nuts, pine-apples and small yellow figs, which grow on very large trees.

The usual food is rice, milk, butter, fish, beef and mutton. The domesticated animals are horses, used for riding, asses and camels for carrying loads; cattle, the bulls of which have lumps on their shoulders, for milk and meat—sheep, with very long wool, for food and wool—goats and poultry, and dogs for guards. They have no hogs.

The wild animals are lions, hyenas, elephants and hippopotami, called *gabou*.

The usual dress of the men, is a large pair of cotton trowsers, and a shirt with a conical straw hat, without a rim. They manufacture their own cotton cloth; and dye it of a very fine blue better than any he has seen here. They also wear blankets, made from the long wool of their sheep.

The hair of the natives is curled and woolly; and both men and women wear it in long plaits, extending down the sides of their heads. In war, they use shields and spears, but not bows and arrows. All the children are taught to read and write Arabic, by the priests, (Maalims.) They repeat from the Koran, and write on a board, which when filled, is washed off. There are no slaves. Crimes are punished by fines. The men work in the fields, fish, herd cattle, and weave. The women spin, and attend to household duties, but never work in the field.

His father and mother, were persons of considerable property. When about twelve years old, as he was returning from Jennay to Kinah, alone, on horseback, he was seized by a predatory party and carried to Sego, and was transferred from master to master, until he reached the coast, at Anamaboo. During his journey, he passed a high range of mountains, on the slopes of which, he met with a nation of cannibals. After leaving Bambara, to use his own expression, the people had no religion, until he came to this country.

In his personal appearance, Tom is tall, thin, but well made. His features are small, forehead well developed, mouth well formed, with lips less protruding than is usual with the negro race, the nose flat, but not thick. His eyes are peculiar, being like those of a Chinese, without their obliquity. The portrait of a *native of Haoussa*, in Pritchard's Natural History of Man, gives the general character of his head and face, and approaches more nearly to it, than that of any other given of the African tribes.

Mr. Spalding of Sapelo, has, among his negroes, one called Bul-Ali, who writes Arabic, and speaks the Foulah language. Tom and himself are intimate friends. He is now extremely old and feeble. Tom informs me that he is from Timboo. If so, he can only throw light on the western portion of the Foulah nation.

Vocabulary of the language of Massina, in Soudan, as taken from driver Tom, of Hopeton plan-

tation, Georgia, a native of the town of Kianah, on the Niger river, between Jenne and Timbuctoo, who left Africa, at about the age of fourteen, and is now about seventy-three.

Sun—Nangi.	Hands—Djunde.
Moon—Loor.	Cow—Nagee.
Star—Kode.	Cows—Nai.
Man—Gurko.	Horse—Pouchee.
Men—Wourbe.	Horses—Pouche.
Woman—Debbo.	Dog—Roandu.
Women—Erroube.	Dogs—Roande.
Child—Tchukale.	Sheep—Bali.
Children—Tchukaloe.	King—Iumsare.
Father—Baba.	Chief-Priest—Almami.
Fathers—Bamabe.	————— Mori.
Mother—Imma.	Traders—Aarab.
Mothers—Yae.	I—Me.
Head—Hore.	To eat—Nyami.
Foot—Quainga.	To walk—Yeladi.
Fire—Jita.	I love him—Me-id emo.
Water—Deum.	I hate him—Me-id amo.
Hand—Djungo.	

NUMERALS.

1. Go.	10. Sap.
2. Dedi.	20. Nogi. (g hard)
3. Tati.	30. Chapuntal.
4. Ni.	31. Chapuntal goti.
5. Iowee.	40. Mallehemre.
6. Isygo.	100. Tamadery.
7. Iaydedi.	1000. Alfou. (Arabic)
8. Iaytut.	10,000. Meatou (Arabic,
9. Iayni.	hundred by a hundred.)

The sounds are strongly guttural ; as in *Loor*, Gurko and Hore, and the voice dwells long on the accented syllables.

Tibbo.

In the Mithridates of Adelung and Vater, the Tibbo is one of the four principal divisions, in their classification of the Berber races. It is singular, that this opinion should have been advanced by authority of such high character. The geographer, M. Adrien Balbi, has adopted this error. Dr. Pritchard, in his Ethnographic Survey, has abandoned it. I pointed out this error in my Berber essays, and proved it by a comparison of words. Vater founded his opinion, on the numerals furnished by Hornemann, and although this traveller did not, himself, suggest this idea, his French editor, the celebrated Langles, confirms Vater's opinion, in the following remarks upon the Tibbo numerals. "Notwithstanding the typographic errors which
"have changed the orthography of these numerals,
"the Berber origin will be discovered, by compar-
"ing them with the corresponding numbers in that
"language."

	<i>Berber.</i>	<i>Tibbo.</i>
One,	Ouan,	Trono.
Three,	Kerad,	Aguesso.
Four,	Qouz,	Fouso.
Five,	Soummous,	Fo.
Ten,	Meraouah,	Markoum.

This comparison presents no resemblances, and it is difficult to conceive how affinity of language could have been deduced from the comparison. That this is a distinct language, is apparent from the annexed vocabulary, and its internal character places it among the negro idioms, as the physical traits of the Tibbos, place them among the negro races.

The tribe of Bilma, whose dialect is represented in the vocabulary, is said by Hornemann, who visited the country, to be the principal. The names of their tribes are, Rechadeh, Febabo, Borgou, Arno, Bilma and the Nomadic Tibbos. The region of country which they inhabit, is bounded on the north by Fezzan, and the Berber oases of Audjelah, and Siwah ; and on the west, by the Sahara. The color of this people, must vary with localities. Hornemann says, they are not *quite black* ; Lyon asserts, that their color is of the *brightest black* ; Denham and Clapperton represent their skin to be *glossy black*. I have examined several Tibbos, with reference to this question, and with the exception of greater length of the woolly hair, I was unable to discover any traits of difference from the negro tribes bordering on the Quorra. They are Mahometans, like all other negro tribes along this great river, where Islam has been propagated.

3. *Fur, Darfour or Wadai.*

It was supposed by Burckhardt, that the Fourians were of the same race with the natives of

Kordofan. The numerals of the present vocabulary indicate no affinity with those furnished by Ruppell, as used by the Kordofaners. The Fouri-ans are negro Mahometans. Their country, Darfour or Wadey-Fur, lies between Bornou on the west, and Kordofan on the east.

Bornou, Haoussa and Sungai.

Dr. Pritchard, in his “Physical History of Man,” remarks, that the short specimens that we possess of the idioms of Bornou, Haoussa, Tenbokto and other negro nations of Soudan, are not sufficient for the formation of any positive conclusion; yet they give reason to suspect, that they are all referable to one great family of languages. My vocabularies will add little to the very limited materials heretofore obtained, for this investigation. They have this important advantage, however, that they were collected by the same person, accustomed to analysis of sounds, and using a uniform system of orthography. A most serious difficulty, in the study of comparative philology, has ever been presented, in the different modes of representing sounds, by individuals of different nations of Europe. These individuals have, also, had different abilities for collecting, comprising and identifying linguistic materials. The present vocabularies may, therefore, be deemed to have the merit, of being compiled under the most favourable circumstances, for exactness and certainty.

In the narrative of the British Niger expedition,

by Schön and Crowther, published in 1842, there are some remarks, upon the necessity of adopting a general language, for the purposes of political and commercial intercourse, and of Christian instruction in Central Africa. The preference is there given to the Haoussa tongue. It is said, that the Haoussa is now, to those parts of Africa, what the French is to Europe. Haoussa people, or such as have obtained a knowledge of that language are found in almost every village, from Iddah. The Haoussa does not present the difficulties of other languages. It is rich, and admits of additional words, being formed legitimately, and the influence which Mohammedanism has gained over the people in the interior, has supplied it with many religious terms and words, which are sought for in vain, among the vocabularies of Pagan nations—Mr. Schön gives promise of publishing his Haoussa materials. These contributions in Haoussa, Mr. McBrair's Grammar of the Foulah, and his published analysis of Mandingo, and the forthcoming work of Mr. D'Avezac on the Ibo, will go far, to enable the ethnographer, to classify the nations of Soudan. In the present state of the question, I can adopt Dr. Pritchard's opinion of one great family of "languages," only in the grammatical sense, and not lexically. I find in all the idioms of Soudan, the same absence of desinences and inflexions, which most emphatically distinguish the negro, from the coterminous white languages. The construction of these, is as widely different, as the colour of the races.

Leo Africanus divides the whole of interior Africa, known to him, into fifteen states, comprehended

within four kingdoms. Of these, Tombutum was the western kingdom ; Guber, now called Haoussa, the second ; Bornou the third ; and Gaoga the most eastern. The three first kingdoms or races, may, at this day, be distinguished by their languages, radically different, as may be seen by the present vocabularies, of Sungai, Haoussa and Bornou. The great extension and importance of the Sungai, the idiom of Tombutum or Tenbokto, may be inferred from the information of Mungo Park, who says, that it was called by the Arabs or Moors, *Kelam essoudan*, or the language of Soudan. This extension of kingdom and language, is confirmed by Leo, who says, in speaking of the nations—*rex Tombuti maximam partem obtinet*,—the king of Tombutum, has the greatest territory. The Sungai, compared with the Mandingo to the west, and the idioms of Bornou and Haoussa, to the east, must be regarded as a distinct mother tongue.

There is a striking confirmation of these facts, in the excellent critical work of Mr. W. Desborough Cooley, heretofore cited. The situation, he says, here assigned to Zanghee, and the reputed piety of its inhabitants, clearly show, that it is the country of the Tekrur or of the Zaghai, mentioned by Ibn Khaldun, and the Zaghah or Zaghyah of Ibn Batutah. The commercial activity of the people, or perhaps their social ascendancy, due to their religious reputation, appears in the wide diffusion of their language ; for according to Leo, the *Sungai* (Zaghai) language, was used in Walet, Tombuctu, Yenni, Mali and Kagho.

In a general review of the negro nations of Sou-

dan, or Central Africa, it will be seen, that much has been achieved by modern science and enterprise. Glossography, or the comparison of languages, has enabled the philologist, in some degree, to classify them into family nations, which is an important element in the physical history of man. The enterprise of the modern travellers, Denham, Clapperton, the Landers and Caillé, has made known to us, their political and social institutions, their customs and usages. To them also, geographic science is indebted, and very recently, for the solution of problems, which in all previous time, had remained impenetrably obscure—defying alike, all speculation and all learning.

The narratives of these travellers show, that great political and moral revolutions have taken place in Soudan, within the few centuries, since it was first described by Arabian geographers. Some new communities and kingdoms, like that of the Foulah, or Fellatah Sultan Bello, at Sakatou, have sprung into existence and power. Other states or kingdoms, like those of Melli, Guber, Kassena and Gaoga, have been subverted or merged, into more comprehensive and powerful states. The history of Soudan or Negroland, is comprised within the last seven centuries, and is to be compiled from the books of the Berber and Arabian travellers and geographers, El-Bekri, Ibn Batouta, Ibn Khaldun, El-Edrisi and Leo Africanus, and from the more certain and authentic observations of modern European travellers.

Central Africa has participated in the general improvement of the human race, which emphatically

distinguishes the present age. Civilization has made great advances in the land of the Negro. Christianity has effected this improvement in Europe, Mohammedanism in Soudan. It cannot be doubted, that as barbarism has ever been the result of the separation of men into tribes or fragments, so their concentration into large communities or nations, has advanced civilization. This revolution is now going on in Central Africa, for the benefit of humanity; and if it should extend to the Atlantic coast, the external slave trade would cease among the petty pagan tribes, by which it is now sustained. My views upon the humanizing influence of Mohammedanism upon the barbarous pagan tribes of Africa, are contained in my remarks upon the Foulahs. It cannot be denied, that this religious creed has in it, some of the elements of truth; and that it is incomparably superior to all pagan systems, which mostly inculcate brute worship and human sacrifice. The amelioration which it has effected, among the negroes now under review, within the last two centuries, may be inferred from a comparison of their social and moral condition, as represented by Leo, and by Denham and Clapperton, who visited them twenty years ago. Leo says, that the inhabitants of Bornou go naked during the summer, with the exception of a waist rag, and in the winter they put on skins. Their beds are made of skins. They have no religion of any kind, Mohammedan or Jewish. Living like the brutes, their wives and children are held in common, and as I have heard from a trader who had long trafficked with them, they have no

names, but such appellations, as size or other qualities, may give them. *Ingenium illis prorsus beluinum*—their habits and morals are altogether beastly—*nulla hic humanitatis, literarumque cognitio*—they have no knowledge of letters or the arts of civilized life. What a contrast does the striking account of Bornou, under the government of the Moslem-Sheickh Elkhany, present to this description of brutality, by Leo Africanus. They have now adopted many of the arts of civilized life, and a system of political organization. Many thousands of mailed and armed cavalry attest the existence of central power in state government, and above all, they have ceased to “change the glory
“ of the uncorruptible God, into images made like
“ to corruptible man, and to birds, and four-footed
“ beasts, and creeping things.”

Whilst a certain low degree of intellectual and moral improvement, is thus being effected, in the interior of Africa, by a false religion, Christianity is introducing a higher civilization in Northern Africa, by the conquests of France, and in the extreme south, by the arms of Britain. At intermediate points, along the Atlantic coast, Christian missionaries and Christian commerce, are teaching this barbarous land, a holier religion and a more humanized life. These influences are better, for the well-being and preservation of the savage races, than the contact of armed civilization. In the social history of man, barbarous and uncivilized races have ever disappeared, before the presence of the civilized. Time alone will show, if this law will still govern the contact of races, in the extreme north and south

of Africa. Meanwhile, the Christian, and the philanthropist, in reviewing the intellectual, moral and social condition of Africa, will find a generous satisfaction, in the improved condition of that portion of mankind.

A VOCABULARY

Of the Berber or Kabyle language, as it is spoken in the French colony of Algiers, or in the mountains between Constantina, Boujeiah and the city of Algiers.

Submitted to the Ethnological Society of New-York, at their stated meeting in June, 1844.

A.

Ayur, s. Ayuran, p. moon.
 Atoo, s. Atooyan, p. wind (air.)
 Abruree, hail.
 Adhfel, snow.
 Ageris, ice.
 Asigena, s. Esigenain, p. cloud.
 Adjawanee, s. Edjawaneen, p. heat.
 Asamet, s. Esameteen, p. cold.
 Aët, s. Etouwan, p. night.
 Azek, to-morrow.
 Ayur, s. Ayuran, p. month.
 Asgess, s. Esgessan, p. year.
 Aghrom, s. Aghroman, p. bread.
 Aman, s. Amanan, p. water.
 Aman efadan, deluge.
 Aksum, s. Eksaman, p. flesh.
 Aslam, s. Eselman, p. fish.
 Aksum ewan, roast meat.
 Aksum ekanfen, boiled meat.
 Atsaskia, soup.
 Adjenowee, s. Edjenoween, p. sword.
 Abookal, (Arabic) pitcher.
 Ashmooh, jug.
 Aididh, s. Aididheen, p. water-skin, (uter.)
 Amrar, s. Emoorar, p. cord.
 Agelzim, s. Egelziam, p. hoe.
 Almezbar, s. Elmezabar, p. axe.
 Amger, s. Emgeran, p. sickle.

Almaoon, s. Elmooan, p. plough.
 Azoogel, s. Ezoogelain, p. yoke.
 Assika, s. Essikooats, p. plough-share.
 Asekseon, sieve.
 Azambel, s. Ezambeal, p. panniers.
 Aganduz, s. Egandiaz, p. calf.
 Azemar, s. Ezemaran, p. lamb.
 Aïzat, s. Aiyuzat, p. cock.
 Akjoon, s. Ekjan, p. dog.
 Azger, (ezger) Ezgeran, p. bull.
 Amoksee, Emokseen, steer.
 Akelwesh, Ekelweshan, goat.
 Aghid, Eghidan, kid.
 Aserdhun, Eserdhian, mule.
 Aghiul, Eghial, jackass.
 Audëu, Eaudewin, horse.
 Adjedhawen, Edjohân, colt.
 Amshish, Emshash, cat, (mas.)
 Azerem s. Ezerman, p. snake.
 Afroh, s. Efrah, p. chicken.
 Ahakul, s. Ehokal, p. partridge, (mas.)
 Aizat, el-hind, turkey.
 Azdood, s. Ezodad, p. wild pigeon.
 Agedet, s. Egadat, bird.
 Ajhamoom, a bird.
 Authul, s. Euthal, p. hare.
 Aghales, s. Eghalesam, p. tiger.
 Adhbëu, s. Edhbewan, p. wolf.

- Aroui, s. Aroween, p. porcupine.
 Elaf, s. Elfan, p. boar.
 Alghom, s. Elaghoman, p. camel.
 Ahalom, s. Ehoulam, p. monkey.
 Azemoor, s. Ezemeran, p. olive.
 Ackshish, s. Erresh, Elouashul, child.
 Ahadai, boy.
 Adagel, relative.
 Amdakkal, s. Emdukkal, p. friend.
 Agodgil, orphan, (mas.)
 Amghar s. Emgharan, p. old man.
 Aklee, Aklan, p. servant, (mas.)
 Amzaloot, s. Emzelat, p. poor.
 Abedhee s. Ebedheen, p. bor-noose,
 Arkes, Erkesan, sandal.
 Absem, buckle.
 Akashush, head-dress.
 Ashberla, shoe (of women.)
 Akarowee, s. Ekaroween, p. head.
 Ashfer, s. Eshfar, p. eye-lash.
 Amzoogh, s. Emzooghan, p. ear.
 Akammoosh, s. Ekammooshan, p. mouth.
 Akumkom, chin.
 Afus, s. Efessan, hand.
 Adadh, s. Edodhan, finger.
 Asher, s. Eshouran, nail of finger.
 Ardar, s. Adaran, leg.
 Amsad, s. Amsadan, thigh.
 Azar, s. Ezoran, vein.
 Aglim, s. Egelman, skin.
 Agherghes, artery.
 Arsh, s. Arash, tribe.
 Aith, idem.
 Adhrar, s. Edherarin, Edhoorar, pl. mountain.
 Asif, s. Esiffan, river.
 Abreed, s. Ebredan, road.
 Azzerg, s. Ezzergin, street.
- Akham, s. Ekhaman, house.
 Amadhagh, s. Emoodhagh, forest.
 Asferig, s. Esferiag, hedge.
 Azzeraf, ditch.
 Amdoon, cave.
 Anshema, shoal.
 Akomoom, s. Ekumam, bird's bill.
 Ablat, s. Eblatan, stone.
 Azumbey, pine.
 Amamey, willow.
 Akal, ground.
 Asgar, s. Esgaran, p. wood.
 Agnis, s. Egensan, p. floor.
 Addineen, s. Edduinan, p. stable.
 Arsen, s. Ersan, p. bridle.
 Asageres, s. Esgarias, oat-bag.
 Adjeban, (Arabic) peas.
 Alim, straw.
 Azkum, }
 Ashnaf, }
 Amtsatsat, } grasses.
 Aketchou, }
 Aberghanis, }
 Adheris, }
 Amellal, white.
 Azgagh, red.
 Azegzou, blue.
 Auragh, yellow.
 Asheban, green.
 Abrekan, black.
 Aberkush, grey.
 Amgar, old.
 Amekran, s. Amekranan, p. great.
 Afsoos, light.
 Azzai, heavy.
 Ahlau, wet.
 Amgar, (old) covetous.
 Aiye, yes.
 Asel, no.
 Adhroos, few.
 Adhoos, nezza, very few.
 Azzek, to-morrow.
 Amek, how.
 Akim, sit.

Anida, where.
 Ansee, whence.
 Ashou, what.
 Amzewar, first.
 Aneggar, last.
 Armeshkee, until.
 Amina, like.
 Azzeth, before.
 Azdhefir, behind.
 Aifous, right.
 Azelmat, left.
 Athaye, look (here it is.)
 Acea, thus.
 Akenna, so that.
 Adon, under.
 Adh, with, from.
 Af, for, on account of.
 Ases, agent, collector.
 Azree, debtor.
 Ashtet, handkerchief.
 Amekthee, a souvenir.
 Aïat, voice.
 Anesh, so much.
 Aine, according to.
 Ateesh, sower.
 Amteesh, seed.
 Amzdogh, residence.
 Amiksa, shepherd.
 Awatef, fisherman.
 Azel, price.
 Amghar, a reader.
 Amthëit, possessor of eye.
 Amsagar, possessing wood.
 Amleked, " stature.
 Amuthul, " hares.
 Amezer, " sight.
 Amthankekth, " neck.
 Agenna, air.
 Adhga, stone.
 Ahk, take.
 Asegress, time.
 Aiär, (Ar.) trial.
 Aghelif, swarm.
 Aghelif entszezwa, swarm of
 bees.
 Azta, honey-comb.
 Ahaitot, without tail.
 Aksheloom, bran.

Auren, meal.
 Agherbel, sifter.
 Amenoghee, a fight.
 Ahiyuëe, infant.
 Amehooh, child.
 Amto, an unworthy woman.
 Azetot, dove, (mas.)
 Aketot, talkative.
 Abeetot, short dress.
 Anefses, runner.
 Ahenooh, neighbor.
 Argaz, s. Ergazan, pl. man.
 Ammee, s. Errou, pl. son,
 Aghma, s. Aithma, p. brother.
 Atar, s. Etaran, p. foot.
 Agherghid, spear.

B.

Bab, (Arab) father.
 Boghroos, (Arab ?) sandal of
 goat skin.

D.

Dhayee, here.
 Dhinna, there.
 Dhaïen, enough.
 Dhemzian, little, (mas.)
 Dheefoohan, bad, (mas.)
 Dhereth, bad.
 Dhakemlan, long.
 Dhegzelan, short.
 Dherkak, Ar. narrow.
 Dheläleth, (Ar.) good.
 Dhasamam, sour.
 Demellal, pretty.

E.

Eldee, open.
 Erraz, break.
 Eârra, to soil.
 Esdig, clean.
 Ekmez, rub.
 Ethsun, kiss.
 Eselmedh, teach.
 Ethlemedh, learn.
 Ehook, doubt.
 Etsuk, suspect.
 Essen, know.

- Ekkim, hope.
 Echoor, expect.
 Ehzar, assure.
 Efthee, judge.
 Efooh, conclude.
 Enogh, fight.
 Elee, (Illa) to be.
 Esres, put.
 Ezemeret, to be able.
 Esoofig, drive.
 Erdha, gnash teeth.
 Ebeto, separate.
 Echor, shake.
 Eskeshom, reproach.
 Ezdhemerd, answer.
 Ezdee, pure.
 Ezee, round.
 Ettidj, s. Ettidjan, pl. sun.
 Endha, frost.
 Eghlid, s. Egheldan, sultan, chief.
 Eldjennath, (Ar.) paradise.
 Esshetan, (Ar.) devil.
 Ezenez, s. Ezenezan, pl. rain drops.
 Ess, s. Ouessen, p. day.
 Ezgen eouess, mid-day.
 Ezgen aiyet, mid-night.
 Ezgen entheremts, half hour.
 Essa, to-day.
 Ettalee, yesterday.
 Errobia, (Ar.) spring.
 Essif, (Ar.) summer.
 Ezid eouess, week.
 Eöum, freshet.
 Ethbir, pigeon.
 Edjedar, s. Edjoodar, pl. eagle.
 Ezerdhi, s. Ezerdhiouwan, pl. mink.
 Elaf, s. Elfan, boar.
 Ezim, s. Ezmawan, lion.
 Emcorcour, (Coptic,) frog.
 Elmeleh, (Ar.) salt.
 Efilfil, (Ar.) pepper.
 Ezzith, (Ar.) oil.
 Elhul, (Ar.) vinegar.
 Ellafts mustard.
 Ebawen, beans.
 Erman, (Arabic) pomegranate.
 Efkoos, melon.
 Emma, (Ar.) mother.
 Ellee, s. Isi, pl. errou, p. daughter.
 Egma, s. Aithma, p. brother.
 Emzadhan, hair.
 Emlagegh, forehead.
 Egheell, s. Eghallan, arm.
 Edhekal, s. Edhookal, palm of hand.
 Eghas, s. Eghasan, p. bone.
 Eman, s. Emanoon, p. (Ar.) religion, faith.
 Eskoodh, sight.
 Eddaf, feeling.
 Esfoh, (Arabic,) smelling.
 Egzar, s. Egezroweran, p. rivulet, river.
 Erdhen, wheat.
 Edemin, } grasses.
 Effer, }
 Ezigzow, lead.
 Ezgagh, copper.
 Egazim, sharp.
 Ekoor, dry.
 Ehwa, so, so, tolerable.
 Essa, to-day.
 Etale, yesterday.
 Eta, to-night.
 Etâaden, yesterday evening.
 Emernee, Emer, then.
 Eweeth entsekalts, once.
 Effogh, without.
 Ekshin, within.
 Ernou, more.
 Elmas, middle.
 Ezgen, half.
 Etsletha, third.
 Ellathoura, if not now.
 Errif, shore.
 Emdoon, ditch.
 Enedjil, thorn.
 Edjeraf, foundation.
 Ethedoo, to do or make.
 Erthema, week.
 Eïs, to him.
 Esegan, accounts.

Egman, self.
 Emeskoä, foreign.
 Erthema, eternal.
 Etseker, to steal.
 Enee, testify.
 Fkem, remain.
 Eder, alive.
 Ehoolif, (Coptic,) good.
 Efook, to finish,
 Etsal, to fold.
 Etsouat, address.
 Ebdhou begin.
 Ehwaie, wish.
 Etsoo, forget.
 Ehdhar, speak.
 Essonal, say.
 Essoussouish, (Coptic,) chat.
 Essousam, hush.
 Enoya, grieve.
 Essohul, call.
 Esgurdee, (Coptic,) chew.
 Essoria, (Soo.) drink.
 Etcha, eat.
 Enogtad, inebriate, drunken.
 Erouwan, satiate.
 Erooh, (Arabic,) go.
 Egen, sleep.
 Edakowal, repose.
 Ennoodam, sleep, (substantive.)
 Etayar, to dream.
 Esharhoor, (Copt.) to snore.
 Eddekwal, wake.
 Esborr, dress.
 Ekkas, undress.
 Eddaf, to hold.
 Edhila, to cover.
 Etsah, laugh.
 Etsroo, cry.
 Enehlel, pain.
 Estabah, sneeze.
 Esood, blow.
 Esfar, whistle.
 Ehazis, listen.
 Esal, hear.
 Esewetet, smell.
 Esig, see.
 Esoosaf, (Copt.) spit.
 Elsith, feel.

Edjar, start.
 Eshoof, swell,
 Eskahkal, (Copt.) cough.
 Ekmez, scratch.
 Ehezhaz, (Copt.) shake.
 Ehamaleth, love.
 Erbath, embrace.
 Esoodhem, kiss.
 Esghar, Essan, teach.
 Esker correct.
 Ezzadhmar, punish.
 Eshena, blame.
 Efk, give.
 Eskana, forbid.
 Effer, hide.
 Edjaia, pardon.
 Egoshee, Ehakar, hate.
 Ehuresh, dispute.
 Eheris, contract.
 Ehenna, (Arab.) bless.
 Ebâad, (Arab.) curse.
 Esâa, sing.
 Eshiâa, dance.
 Edhorr, jump.
 Esoolid, gain.
 Edja, lose.
 Etsika, pledge.
 Egzim, cut, break.
 Edâf, joke.
 Eker, rise.
 Ezid, turn.
 Esooj, cure.
 Ehala, heal.
 Adhelkamil, (Ar.) to be well.
 Emmâa, (Ar.) to be worse.
 Esiksa, (Ar.) ask.
 Emsoua, (Ar.) measure.
 Ekthut, Agh, buy.
 Esâ, to possess, or have.
 Efk, pay.
 Efka, offer.
 Ezanz, sell.
 Ezanz serha, sell cheap.
 Ertat athera, lend.
 Eneksith, deceive.
 Ezul, go.
 Ekkim, sit.
 Edfer, follow.

- Ezouar, precede.
 Erooh ezdhefir, go behind.
 Emeriwalen, go off.
 Ezeed, turn.
 Ehsal, Eghale, fall.
 Esshig, slip.
 Ehabesh, wound.
 Ewad, arrive.
 Egerth, meet.
 Etar, descend.
 Eskar, work.
 Ekkun, bind.
 Efsee, Unloose.
 Enfess, leave.
 Eksidh, raise.
 Ehenna, (Arabic,) present.
 Ebelagh, Sekker, shut.
 Eazer, loose.
 Esoghelee, demolish.
 Ezee, surround.
 Enebghee, guest.
 Essotuf, covenant.
 Emdjedelee, dispute.
 Ezdogh, reside.
 Etef, to fish.
 Egez, (Gheez,) to watch.
 Erroo, write.
 Ederrak, hide.
 Eemen, itself.
 Emrar, rope.
 Emoog work.
 Emzia, goodness.
 Efkat, perfection.
 Ehwa, evil.
 Esooais, with what.
 Esemelal, whitish.
 Esebrikan, blackish.
 Eellis, smoke.
 Eghat, disappear.
 Ehla, welcome.
 Eghallil, stem.
 Egheluz enthemempts, wax.
 Ekouim, straight.
 Egedh, capricornus.
 Essigene, sagittarius.
 Ebesh, urine.
 Eghod, ashes.
 Eg, in, from.
 Ezdhamer, hush.
 Ellooz, hunger.
 Efoodh, thirst.
 Ekker, rise.
 Edemis, gap.
 Etsham, bleed.
 Ezhir, quarrel.
 Ellis, touch.
 Emmektheed, remember.
 Eskkaro, bargain.
 Enkentsee, we (fem.)
 Ewan, one, (mas.)
 Eweth, one, (fem.)
 Errefka, (Arabic,) caravan.
 Esthuwa, winter.
 Eree, neck.
 Esnahnooh, to neigh.
 Eshawhew, bark.
 Esmayn, mew.
 Eghar, crow.
 Eskakai, cackle.
 Esbaboh, bleat.
 Esmogheree, (Coptic,) to bellow.
 Esemereek, to low.
 Esgar, screech.
 Frau, (Coptic,) bray.
 Estartek, (Coptic,) croak.
 Eghaz, grunt.
 Emhoh, pig.
 Eskeeweou, squeak.
 Etsmernegh, bawl.
 Ezinazinoo, to hum.
 Ethedaswat, sail.
 Esudjudj, sing.
 Essayub, chatter.
 Etszererig, swim.
 Elhou, crawl.
 Etsout, hiss.
 Eseghelef, howl.
 Ezher, roar.
 Etsgoobal, pace.
 Etsrabah, (Ar.) gallop.
 Eskalokel, trot.
 Enni, say.

G.

Ghoor, belonging to.
 Ghoor-i, belonging to me.
 Ghof, around, upon.
 Ghaf, on account of.
 Gha, from.
 Ghi, from, in.
 Ghar, to.
 Ghar, to read.
 Ghorlee, destruction.
 Gegherissan, among each other.
 Ghoor-i, to have, (i. e. to me.)

H.

Herla, much.
 Hemhem, (Coptic,) to make noise.

I.

Ikra, thing.
 Ikf enthedderth, head of village.
 Ichtul, full.
 Isheya, (Ar.) command.
 Issen, believe.
 Ichoor, grace.
 Islee, s. Eslan, p. bride.
 Ishded, table-cloth.
 Izga, blood.

K.

Ketchee, (mas.) thou.
 Khemee, (fem.) thou.
 Khoonwee, you, (mas.)
 Khoonemtsee, you, (fem.)
 Karn, to name, to call.
 Kemkem, (Coptic,) to hem.

L.

Lebhar, (Ar.) sea.
 Leharif, (Ar.) autumn.
 Muqer, great.

N.

Nekkee, I, (mar.)
 Nekkinee, I, (fem.)
 Netsa, He.
 Netseth, she.
 Ikra, it.

Nekenee, we, (mas.)
 Nuthnee, they, (m.)
 Nuthentsee, they, (fem.)
 Nezza, very.

O.

Ougel, s. Ougelan, p. tooth.
 Outhul, s. Euthel, p. have,
 Oultsma, s. Aithma, pl. sister.
 Oudham, face.
 Ool, s. Ooluwan, pl. heart,
 Oozal, iron.
 Omma, bat.
 Oushan, s. Oūshanan, pl. jackal.
 Oorad, yet.

S.

Sufel, on.
 So, with.
 Sa, to.
 Safal, above up.
 Sedda, down.
 Saghal yonder.
 Suris, in order that.
 Shatan, many.
 Shatan nezza, very many.
 Sind etale, day before yesterday.
 Seld azzed, day after to-morrow.
 Shemala, girdle.
 Seibouse, sparrow.
 S'ebriid, (in the way,) justly.
 Shishou, (Coptic,) fight.
 Sura, near.

T.

Theganaoo, sing. Eghanowan,
 pl. heavens.
 Themis, fire.
 Thamoorth, s. Themorra, p.
 earth.
 Thafookth, Thefooka, light.
 Thefferth, starlight.
 Thezeree, moon-light.
 Thesilisth, Thesilisee, darkness.
 Thekith, dew.
 Thagooth, s. Thagoothin, pl. fog.

- Thenhis, s. Enhezints, pl. earth-quake.
 Theremts, s. Theram, pl. hour.
 Thaglee thafookth. sun-down.
 Thule thafookth, sun-rise.
 Thelkemts, morsel.
 Taharith, pastry.
 Thagogelits, s. egogaleen, pl. cheese.
 Thezewa, s. Thezeween, pl. table.
 Thasumtha, s. Thesumseween, pl. chair.
 Theshoubth, s. Theshoub, pl. fork.
 Thegandjouth, s. Thegandjouween, pl. spoons.
 Thedhaketh, s. Thedhakeen, pl. plate.
 Themkasist, s. Themkasin, pl. scissars.
 Thaayerth, s. Theayerin, pl. cup.
 Thashooith, earthern pot.
 Thegasrarth, s. Thegasrareen, pl. hatchet.
 Thaizat, s. Theyuzat, pl. hen.
 Themalelts, s. Themalelin, pl. egg.
 Thezizweeth, s. Thezizwa, pl. bee.
 Thafoonest, s. Thesitha, pl. cow.
 Thekhsee, s. Thekhseen, p. ewe.
 Thagat, s. Thegatan, pl. she goat.
 Theserdunts, s. Theserdiatheen, pl. mule.
 Thagiults, s. Thegial, p. donkey, f.
 Thagamerth, s. Thagmereen, p. mare.
 Thamshisth, s. Themshash, p. cat, fem.
 Thaskurth, s. Theskarin, p. partridge, fem.
 Thasamants, s. Thesamaneen, p. quail.
 Theyuzat, Theyazaneen, pl. duck.
- Theyuzat eouwaman, goose.
 Themallee, s. Themaloween, pl. dove.
 Thesewent, s. Thesewaneen, p. Thegamerts.
 Thelafth, s. Thelfathin, pl. sow.
 Thega, artichoke.
 Themeshmesh, (Arabic,) apricot.
 Thezwerth, s. Thezoorin, p.
 Thagoosimts, s. Agoosim, walnut.
 Thakthoonia, quince.
 Thazerth, s. Thezerin, fig.
 Thehsaith, gourd.
 Thakshith, s. Thaakshisheen, pl. girl.
 Thahadaith, s. Thahadaian, pl. id.
 Thedgelts, s. Thedgelal, pl. widow.
 Thegodjilts, orphan.
 Thesleeth, s. Thesletheen, pl. bride.
 Themghara, s. Themgharaween, pl. wedding.
 Thammattooth, s. Khaleth, p. woman.
 Thanserth, s. Thenserin, pl. old woman.
 Thamsiants, s. Themsianeen, p. girl, (small.)
 Thamattooth eourgaz, wife.
 Thakleeth, s. Thakaltheen, p. servant, fem.
 Thesfifth, girdle.
 Thegersee, throat.
 Thawinza, s. Thewinsaween, p. forehead.
 Theit, s. Thaitaween, pl. eye. idem, Ellan, id.
 Thimmee, s. Themmeween, p. eyebrow.
 Thenzarth, s. Enzaran, p. nose.
 Thefelith, s. Thefela, p. nostril.
 Thooghmasth, s. Thooghmas, p. teeth, (molars.)
 Thasirth, s. Thesiar, p. id (sapientiae.)

Thamerth, s. Themera, p. beard.	Thefruth.	} Names of Grasses, (gramina.)
Thedmerth, breast.	Thigujash.	
Thabod, belly.	Thazoodela.	
Thayets, s. Thooyath, p. shoulder.	Themertzuga.	
Thakundorth, wool shirt.	Thayouth, s. Thayouye.	
Thailooth, s. Theloween, pl. skin-bag.	Themkahalts, s. lemkahal, p. (Arabic, gun.)	
Thadjelebs, (Arabic,) djeleba.	Thamellalts, fem. s. Thimallaleen, pl. white.	
Thegsherith, s. Thegsherar, p. knee.	Thazgagth, fem. red.	
Thebluts, s. Thibluleen, p. shin.	Thazegzouth, f. blue.	
Thewarzith, ankle.	Thauragth, f. yellow.	
Thifedhints, s. Thifedhenan, p. toe.	Thashebants, f. s. Thishebanean, pl. green.	
Thasa, s. Thaseween, p. liver.	Thabrekants, f. black.	
Thamdurth, s. Themdureen p. life.	Thaberkusth, f. grey.	
Themdints, s. Themdineen, p. (Ar.) city.	Temziant, f. small.	
Thedderth, s. Thoodhereen, p. village.	Themkerant, f. large.	
Thedderth emzouarth, chief village.	Temgarant, f. old.	
Thasawints, s. Thesoowan, p. hill.	Tselalets, f. Arabic, good, high.	
Thebjout, s. Thebjouteen, p. rivulet.	Tefoohants, f. bad.	
Thala, s. Thalewin, p. fountain.	Tekamalants, f. long.	
Thamoorth, s. Themooraa, p. country.	Tegzelants, f. short.	
Thasta, s. Thestoa, p. tree.	Thekemal, length.	
Thegerth, s. Thegerathin, p. field.	Theharshee, politeness.	
Thebhairth, (Arabic,) garden.	Thezzaith, incivility.	
Thegzirth, island.	Thezmerth, power.	
Themda, s. Thimdooa, marshes.	Thezits, truth.	
Thersha, Theresh, p. rock.	Thezdee, purity.	
Themeree, s. Themereween, p. insulated rock.	Thuzia, roundness.	
Thawoorth, s. Thewooraa, p. door.	Thamlel, whiteness.	
Theberda, s. Theberdewin, p. (Ar.) saddle.	Thebrick, blackness.	
Thismerth, s. Thismerin, p. (Ar.) horse-shoe.	Thezigzouth, greenness.	
Themzeen, barley.	Thekoum, straightness.	
	Thefsis, lightness.	
	Agzif, broad.	
	Thagzif, breadth.	
	Thergazth, (diminutive of man,) mannikin.	
	Therbath, people or clan.	
	Terrah, fishing net.	
	Tesegeneeth, needle.	
	Thegeroush, treasure.	
	Tifleeth, hole.	
	Themghara, feast.	
	Theguth, mist.	
	Thoga, cover.	

Thoula, fever.
 Thouerdith, Elephantiasis.
 '1 heksouth, flock.
 Thera, writing.
 Thergith, coal of fire.
 Thekaromt, roof.
 Thegura, lesson, reading.
 Thelee, shade.
 Tedhela, sheaf.
 Thoudishth, gravel.
 Thetherth, head of wheat.
 Thoughtthimt, female.
 Theshemal, war.
 Thegerast, hive-box.
 Thekemeth, sleep.
 Thagemoorth, place.
 Takhamts, a small house.
 Thahayruba, a swing.
 Twat, nightingale.
 Thegulda, kingdom.
 Thawumpt, boat.
 Theseruts, key.
 Thefkerth, lock.
 Therga, s. Thuerga, pl. tribe.
 Thederekth, linen tent.
 Themzelweeth, altar.
 Theferts, scabbard.
 Tsamgot, protection.
 Thebzerth, (ebzer, give,) tribute.
 Thura, now.
 Tsogh, formerly.
 Thesomtha, pillow.

Thesada, she leopard.
 Thagootments, tall.
 Thoodheath.
 Thoorkimts, painted.
 Thezdaith, (beni mozab,) date tree.
 '1 semer, (Arabic,) date, (fruit.)
 '1 agannoos, incisor, (tooth.)
 '1 hergith, a dream.
 '1 hegeremts, scorpion.
 Thayee, this, (fem.)
 hinna, that, (fem.)
 Theyee, these, (f.)
 Thadhak, those, (f.)
 Theferless, a swallow.

W.

Welan, s. whose, (sing.)
 Whethenlan, whose, (plu.)
 Wayee, this, (m.)
 Winna, that, (m.)
 Weyee, these, (m.)
 Wedhak, those, (m.)
 Wesghoor, from whom.
 Wayet, other.
 Wissan, whether.
 Wetowee, bat.

Z.

Zeth, opposite.
 Zigh, from.
 Zeed, sweet.

T U A R Y C K .

A Vocabulary of the *Tergeiah* dialect of the Berber language.
It is spoken by the *Touerga*, or tribes of the *Sáhara*, to the
confines of *Soudan*.

A.

Afoones, bull.
Anoo, well.
Adgar, (Arabic?) rock.
Atoo, wind.
Aghiul, (sing) Eghial, pl. ass.
Ak hats, ostrich.
Aman, s. Eman, pl. water.
Amellal, white.
Abrekan, black.
Aurâgh, gold.
Auragh, yellow.
Amekran, (mas.) Tamkerants,
(fem.) large.
Amidee, mountain of sand.
Alom, camel.
Adjedee, sahara, (i. e. sandy.)
Aj dits, water-skin, (uter.)
Afus. s. Efessent, Efessan, pl.
hand.
Aidjee, s. Aidedhan, pl. dog.
Amzian, (mas.) Tamziant, (fem.) little.

E.

Egzil, low.
Ezgits, long.
Elig, tongue.
Esebha, (Arabic,) good.
Egen, one.
Ezehza, gazelle.
Egess, day.

Emkahelts, (Arabic,) gun.
Eger, garden.
Eskalef, grass.
Egzer, oâsis.
Eherry, (Ar.) meberry.
Edhen, wheat.
Essen, to know.
Essoual, speak.

I.

Ghoor-i, (i. e. to me) to have.
Iss, horse,
Ildjee, sheep.
Ishimjel, slave.
Iteree, Iteran, pl. sta r.
Inee, month.
Illee, s. Istee, pl. daughter.
Ikker, rise.
Ikkim, sit.
Illee, to be.
Itch, eat.
Soo, drink.
Sifet, see.
Herla, much.

O.

Ooorer, mountain.
Oosenaghara, I don't know.
Oosoghara, I don't drink.
Ooglan, entsergoondjee, (tooth
of Elephant,) Ivory.
Oogma, brother.

Ooltsma, sister.
 Oosel, iron.
 Ooshef, give.
 Oweed, bring.
 Oollesh, there is not.
 Oho, No.

T.

Tensit, leg.
 Tamert, beard.
 Temeshek, ear.
 Tâdoonts, bread.
 Tabgenah, head.
 Teit, s. Tetouwan, pl. eye.
 Tergoondjee, elephant.
 Tagamert, mare.
 Talgomts, she camel.
 Takhamts, tent of hair.
 Tedert, house.
 Tenée, date.
 Temzeen, barley.
 Telemsoot, skin.
 Tafoonest, cow.
 Tesamoordee, cold.
 Tefoïts, sun, (light.)
 Tezeree, moon, (light.)
 Temissee, fire.
 Tamoort, earth, country.
 Tegenou, s. Tegenouwan, pl.
 sky, heavens.
 Tamatoot, s. Tesidnan, pl.
 woman.
 Teloosee, butter.
 Tegeit, night.
 Tenshit, bow.
 Teit, eouaman, (eye of water,)
 fountain,

Tesint, salt.
 Teberardin, Illee, daughter.
 Tergha, Touergha, tribe.

PRONOUNS.

Nish, (mas.) I.
 Shick, (mas.) thou.
 Entsa, he.
 Nishnee, we.
 Netseneen, ye.
 Enetnee, they.

INSEPARABLE PRONOUNS.

Afuss, hand.
 Afus-enou, my hand.
 Afus-eneek, thy hand.
 Afus-enis, his hand.

NUMERALS.

Egen, (mas.) Egents, (fem.) 1.
 Sin, m. Sints, f. 2.
 Sharot, 3.
 Kuz, 4.
 Semes, (Arabic,) 5.
 Sesot, (Ar.) 6.
 Seba, (Ar.) 7.
 Tem, (Ar.) 8.
 Tesaod, (Ar.) 9.
 Merou, 10.
 Meroutegen, 11.
 Meroutesin, 12.
 Meroutesharot, 13.
 Sintemeroueen, 20.
 Sharottemeroueen, 30.
 Meroumeroueen, 100.

M O Z A B E E .

A Vocabulary of the Mozabbee dialect of the Berber language,
as it is spoken by the Beni Mezab.

A.

Aghiul, sing. Eghial, pl. ass.
 Adjedet, s. Ejoodat, bird.
 Abrichan, black.
 Aghrom, s. Aghroman, bread.
 Alom, s. Aloman, camel.
 Agaram, village or town.
 Abreed, s. Ebredan, p. road.
 Adil, s. Edillan, p. grape.
 Ajenou, s. Ejenouwan, p.
 heavens.
 Aman, water.
 Afus, s. Efessan, p. hand.
 Ator, wind, air.
 Atar, s. Etaran, p. foot.
 Ayur, s. Eyuran, p. moon,
 month.
 Afoones, Efoonessan, bull.
 Aizat, s. Aiyuzat, p. cock.
 Aksum, s. Eksaman, meat, flesh.
 Aghee, milk.
 Amellal, white.
 Azgagh, red.
 Azegzou, blue.
 Auragh, yellow.
 Asheban, green.
 Aberkush, grey.
 Amdujel, friend.
 Amsoog, ear.
 Asgar, wood.
 Amgar, old,
 Amekran, large.
 Aifous, right.
 Azelmat, left.
 Adhroos, few.
 Akkeen, far.

Ardjez, man.

E.

Ess, s. Ouessen, p. day.
 Ezee, s. Izan, p. fly.
 Ethree, s. Ithran, p. star.
 Erden, wheat.
 Ettidj, sun.
 Ejenoo, air.
 Essanet, yesterday.
 Essha, to-morrow.
 Egzer, Oasis, island.
 Ejdee, sand.
 Eneggaroo, first.
 Entouwa, last.
 Ergeb, see.
 Echemer, to be able.
 Essoual, say.
 Enni, id.
 Etcha, eat.
 Essoo, drink.
 Eoosh, efk, give.
 Echer, rise.
 Ellee, to be.
 Esal, hear.
 Enetsa, she.
 Enetseen, they, (fem.)

G.

Gabit, garden.

I.

Inna, that.
 Issentee, salt.

N.

Nish, I, (mas.)
 Nishnee, I, (fem.)
 Nitchnee we, (m.)
 Nishentseen, we, (f.)
 Netsa, he.
 Netseneen, they. (m.)

S.

Shitchee, thou, (m.)
 Shimmee, thou, (f.)
 Shitsooem, you, (m.)
 Shimmeetseen, you. (f.)

T.

Terchest, s. Terchesin, pl. shoe.
 Tezalut, tree.
 Tawoort, s. Tawoora, pl. door.
 Terist, s. Teriseen, pl. fountain.
 Tegalit, horse.
 Tagamert, mare.
 Tagat, goat.
 Tenee, date.
 Tezdait, date-tree.
 Tomzeen, barley.
 Tamoort, country.
 Tedert, house.
 Takhamt, cave.
 Temsheen, fig.
 Tezeree, moon-light.
 Tafookt, light.
 Tamtot, sing. Tesidnan pl.
 woman.
 Teerst, s. Teersin, pl. well.
 Teit, eye.
 Temis, fire.
 Tedjemoot, rain.
 Tafoonest, cow.
 Taizat, hen.
 Temalelts, s. Temalelin, pl. egg.
 Tesint, salt.

Tegzerth (Egzer, Oäsis) island.
 Terroua, s. son.
 Tebjena, s. Tebjenaween, p.
 head.
 Tamert, beard.
 Tamdurt, life.
 Tamdint, death.
 Tralet, hill.
 Temsoolest, s. Temsolesseen, pl.
 street.
 Tergit, coal.
 Tefowan, branches of tree.
 Tinna, that, (fem.)

NUMERALS OF THE MOZABBEE
DIALECT.

Egen, 1.
 Seen, 2.
 Sharot, 3.
 Okuz, 4.
 Sems, 5.
 Suz, 6.
 Sa, 7.
 Ta, 8.
 Tez, 9.
 Merou, 10.
 Meroudegen, 11.
 Meroudeseen, 12.
 Merousharot, 13.
 Meroudokuz, 14.
 Seentemeroueen, 20.
 Sharottemeroueen, 30.
 Okuztemeroueen, 40.
 Merou, Merou, } hundred.
 Zoowenist, }
 Seen Toowenisan, 200.
 Meron Toowenisan, 1000.
 Toowenist Amagarant, 1000. (i.
 e. great hundred.)
 Merou Toowenisan Amgaranan,
 10,000.

W A D R E A G .

A Vocabulary of the *Ergeiah* dialect of the Berber language.
It is used in the Oäses of Wadreag, and Wurgelah.

A.	G.
Aman, water.	Gabit, Oergth, garden.
Aghroom, bread.	
Atsum, meat.	H.
Algom, camel.	Haisht, mule.
Amzdag, s. Emzdagan, pl. vil- lage.	O.
Adil, grape.	Oozer, an old man.
Aghiul, ass.	Oorer, mountain.
Ajedet, bird.	
Aghogul, black.	T.
Amellal, white.	Temsheen, fig.
Azegzou, blue.	Tedderth, s. Tedderin, house.
Abreed, road.	Tilleesee, butter.
Ayur, s. Eyuran, pl. moon, month.	Tomzeen, barley.
Akla, little.	Tabekrath, (Arabic,) cow.
Amgar, old.	Tamoort, earth, country.
Amekran, large.	Takhamt, s. Takhaman, pl. tent of hair.
Amdakkel, friend.	Temsheen, fig.
Asgar, wood.	Tenee, date.
Atoo, wind.	Tezdaith, s. Tezdain, pl. date trees.
Amzar, rain.	Tegalit, mare.
Ardjez, man.	Tamtot, s. Tesiduan, pl. woman.
Afus, s. efessan, pl. hand.	Tefoît, sun, (light.)
E.	Tezeree, moon-light.
Essegass, year.	Thala, s. Thaloween, pl. well, fountain.
Ess, day.	Teït, eye.
Eghed, night.	Teït enthala, fountain.
Ezee, s. Ezan, fly.	Temis, fire.
Eshemsh, (Arab. sun,) negro.	Tezemoot, cold.
Emendee, wheat.	Tesint, salt.
Ejen, one.	Tehaizet, hen.
Etheree, star.	

Temert, beard.

Tenzer, nose,

Temdjit, s. Temdjeneen, ear.

Tuggurt, (fem.) Tukkurt, dry.

Tegzer, (Toozur,) river, green.

I.

Ikoor, dry.

Ikf, s. Ikfouwan, pl. head.

Inshoosh, mouth.

Idjdee, sand.

Ille, s. Isi, daughter.

Memmee, s. Errowee, son.

Ooltsma, sister.

Ommoa, brother.

Zamel, horse.

NUMERALS.

Ejen, 1.

Seen, 2.

Teltsa, (Ar.) 3,

Arbâ, (Ar.) 4.

The numerals of the Wadre-agans, like to those of the Showiah, are Arabic, from the number *two*.

INSEPARABLE PRONOUNS.

Ikf, head.

Ikf-eek, thy head.

Ikf-eou, my head.

Ikf-is, his head.

S E R G O O .

This is a dialect of the Berber. The Sergoos, or Sourqa, are Tuarycks, and are so called by the Negroes of Soudan.

Aman, water.
 Atoo, wind, air.
 Afus, hand.
 Aidee, dog.
 Anoo, well.
 Ardjez, man.
 Akrar, sheep.
 Amgar, old.
 Ayur, moon.
 Azooz, crow.
 Atar, foot.
 Amzadan, wool.
 Abreed, road.
 Ahir, lion.
 Akkit, (akhamt) tent.
 Amellal, white.
 Beri, horse.
 Akh, milk.
 Egenou, sky, heavens.
 Emer, mouth.
 Elis, tongue.
 Enhil, (?) ostrich.
 Ezger, s. Izgeran, bull.
 Emdok, cameleopard.
 Egizer, oäsis, Wad. river.
 Eshen, (?) teeth.
 Emzad, hair.
 Egdad, bird.
 Esagar, wood.
 Eteree, s. Eteran, star.
 Ezinkad, gazelle.
 Ghoor-ee, (to me,) to have.
 Oozel, Iron.
 Oorâgh, (yellow,) gold.
 Ikf, s. Ikfouwan, pl. head.
 Tagelomts, (Talgomt,) she-camel.
 Tezomit, bread.
 Toondee, mountain.
 Teit, s. Tetouwan, eye.
 Tahirt, lioness.

Tesnossuf, the Beker-el-Wash,
 (vide Shaw.)
 Tamtot, s. Toodedan, (Tesid-
 nan?) woman.
 Tesints, salt.
 Tagda, spear.
 Tolug, goat.
 Tabarat, daughter.
 Rouee, son.
 Tamgart, (fem :) old.
 Tamert, beard.
 Temissee, fire.
 Taföit, sun, (light.)
 Tehunt, stone.
 Temerwult hare.

Illa, to be.
 Oorilla, not to be.
 Itch, eat.
 Ishoo, drink.

Ghoor-ee, (Arabic, And-ee,) I
 have.
 Ghoor-eek, you have.
 Ghoor-ees, he has.

Afus-enou, my hand.
 Afus-eneek, thy hand.
 Afus-eniss, his hand.

NUMERALS.

Eyen, 1.
 Sheen, 2.
 Gradod, (sharot,) 3.
 Kozut, 4.
 Semust, 5.
 Seddis, 6.
 Sa, 7.
 Tam, 8.
 Teza, 9.
 Merou, 10.

The following specimens of the Berber dialects of the oâsis of Siwah, the Tamazirgt or Shilha idiom of Morocco, and the Guanche of the Canary islands, are taken from European travellers and are here inserted for comparison.

		<i>Siwah.</i>		<i>Shilha.</i>
Sun,	-	Itfouct,	-	Tefoukt.
Moon,	-	Tazeree,	-	Thazeree.
Stars,	-	Eérée, s.	-	Eeran, pl.
Water,	-	Aman,	-	Aman.
Fire,	-	Temsa,	-	Oofa.
Head,	-	Akhfe,	-	Akgaf.
Hand,	-	Fous,	-	Afus.
Eye,	-	Teit,	-	Teet.
Man,	-	Ergue,	-	Argaz.
Woman,	-	Anjaf,	-	Tamtout.
Cow,	-	Tafounest,	-	Tafounest.
Horse,				
Camel,	-	Elgoum,	-	Algum.

Guanche.

Water—Ahemon (Aman).
 Heaven—Tigot, titogan (Tigenouan).
 God—Acoran (Ameqran).
 Temple—Almogaren.
 Houses—Tamogitin.
 Punishment, (place of,)—Tagarer.
 Deep valley—Adeyhamen.
 Barley—Temasen.
 Sheep—Tihakshau.
 Palm-tree—Taginast.

It will not be necessary to point out the affinity, almost identity, of these words, with the Shilha of Morocco, on the continent, opposite to the Canary Islands. Mr. Macedo, of Lisbon, has called in question this identity. But there is as much certainty in this philologic comparison, as the subject, in any case, admits.

I am indebted to the courtesy of Mr. D. Jay Browne, a citizen of the United States, and the author of an *American Sylva*, for the following notes on the Canary Islands. Whilst on a visit to them some years ago, he collected valuable information respecting the Guanches, and their extinct idiom. Of a vocabulary of one hundred words, taken from Spanish manuscripts to which he had access, the following are the only words which the notebook, just now in his possession, furnishes. He will shortly publish a paper on the subject, with fuller details.

VOCABULARY

Of some of the words employed by the Guanches, the ancient inhabitants of the Canary Islands.

Teneriffe.

Quebechi, a royal dignity.

Achimensey, noble personages.

Cilhicquico, gentry and yeomanry.

Achicarnay, peasantry and servants.

Acheyde, a place of future punishment.

Tabona, obsidian, used for lance points.

Ganigo, a kind of earthenware, used on all the islands except Palma, and known by the same name.

Cancha, a small dog.

Lanzarote and Fuerteventura.

Efeguen, houses of public worship, consisting of two concentric walls.

Tezzezes, duelling clubs.

Aho, milk.

Temesen, barley.

Gofio, barley parched over the fire, and ground to a powder between two stones. It was used as food, moistened with water or milk, and was common to all the islands except Teneriffe, Hierro and Gomera, and was known by the same name.

Gomera and Hierro.

Aenum, water.

Grand Canary.

Magadas, holy women living by themselves in houses called *tamoganteen alcoran*, or houses of God.

Almogaren, holy houses.

Guanarteme, a king.

Facag, a person next in rank to king.

Gayres, a council for conducting duels.

Carianas, a basket.

Gama ! Gama ! enough ! enough ! words used by the council for duellers to cease fighting.

Palma.

Tigotan, heaven.

Abora, God of All.

Idafe, a god usually consisting of a pyramid of loose stones ; but on this island there is a large basaltic rock, that the natives worshipped, which they were in constant apprehension of falling. When they slaughtered an animal, they roasted a piece of its flesh and presented it to this rock. This was done by two persons, one of whom, on going thither, would say these words—*Y iguida, y iguan, I dafe*, which signified, it will fall ; whereupon the other person would reply in the same tone—*Guergerete, y guantaro*, or give to it and it will not fall.

Irvine, an evil being, which sometimes appeared, they said, in the shape of a dog.

Vacaguare, I wish to die ; used by the natives of Palma, when ill.

The natives of Hierro adored two deities, one of them male and the other female. The male was called *Eraoranzan*, and was worshipped by men ; and the female was called *Moneyba*, and was worshipped by the women.

LANGUAGES OF SOUDAN OR NEGROLAND.

1. *Foulah, Foulan or Fellatah.*

Man, gorkoo, (sing.) gorbai, (pl.)	Tongue, nemgal, s. nemdai, p.
Woman, debbo, s. Eroubai, pl.	Nose, kemal.
House, sodo, s. oaro, pl.	Hair, zonkoro.
Garden, gessa.	Silver, azerfadjee.
Boy, skaddo.	Iron, djemdee.
Girl, tokechoo.	Red, werayee.
Water, dëam.	Brass, djemdee werayee.
Bread, tamsadjee.	Gold, teenareadjee.
Air, do allah, (Arabic.)	High, do.
Earth, lessdee.	White, danedjo.
Sun, nandjee.	Black, baledjo.
Moon, lauroo.	Yellow, foordee.
Star, tamrara.	Good, modee.
Father, baba, (Arabic).	Bad, oora.
Mother, Imma, (Ar.)	Tall, cdjutee.
Head, horee, s. Koie, p.	Short, domodo.
Eye, gitee, p. geteree, s.	Far, Adomniber.
Hand, djungo, s. djundai.	Near, Odomader.
Horse, putchoo, s. putchee.	Spear, labo.
Dog, rawano, s. dawaree, pl.	Arrow, bakawa.
Cow, naga, s. nai, pl.	Bow, pigergah.
Cat, musoro, s. musodee, p.	Go, ayahee.
Bird, sondo, s. chiullee, p.	Bring, wadoo.
Day, handee, s. nayandee, p.	Raise, Hodja.
Night, djemma, s. baldee, p.	Rise, Ooma.
Year, dungoo, s. doobee, p.	Sit, djodo.
Elephant, newa.	Eat, nam.
Salt, lemdem.	Drink, yar.
Sultan, lamido.	
River, shangoor.	
Cameleopard, amdack, (sergoo.)	
Tiger, efehed.	
Lion, djeger.	
Come, wer.	
Meat, koosee.	
Mouth, handookoo.	
Teeth, neree, s. neyee.	

PRONOUNS.

I, meen.
 Thou, an.
 He, kanko.
 We, meenoon.
 Ye, aneen.
 They, kambai.

INSEPARABLE PRONOUNS.

Horee-am, my head.
 Djumgo-an, thy hand.
 Sodo-mako, his house.

CONJUGATION OF A VERB.

Meen ewerai, I come.
 An ewerai, thou comest.
 Kanko werai, he comes.
 Meenoon gheree, } we come.
 Anoon gheree, } ye come.
 Kamba, beghera, } they come.

NUMERALS.

Gor, 1.

Idee, 2.
 Tatee, 3.
 Nai, 4.
 Dju, 5.
 Djeu-gor, 6.
 Dju-idee, 7.
 Dju-tatee, 8.
 Dju-nai, 9.
 Sapo, 10.
 Sapo-l-gor, 11.
 Sapo-l-idee, 12.
 Sapo-n-dju-egor, 16.
 Sapo-n-ed-idee, 20.
 Sapo-n-ed-tatee, 30.
 Sapo-n-ed-obo, 100.

2. *Tibbo of Bilmah.*

Air, wind, abono.
 Brother, dembree.
 Black, yesta.
 Bring, ta.
 Come, yeree.
 Camel, gonoo.
 Drink, ya.
 Eat, yeboo.
 Earth, pestaboo.
 Eye, somoo.
 Elephant, komokan.
 Fire, wenee.
 Full, tennai.
 Girl, doboo.
 Gazelle, engree.
 Goat, dal.
 Go, estoo.
 Give, ten.
 Hair, dosoo.
 Hand, kabai.
 Head, dasa.
 House, yowai.
 Horse, ashee.
 Husband, embindar.
 Meat, enee.
 Man, embree.

Mouth, kai.
 Mountain, amee.
 Milk, yomoo.
 Nose, shemmee.
 Sheep, endjai.
 Sister, dedoboo.
 Sun, ezai.
 Salt, ghrenee.
 River, ez.
 Rise, yerna.
 Red, wada.
 Read, djaba.
 Tent, pogadee.

White, choo.
 Wooman, adebee.
 Well, ekai.

Yellow, zeta.

PRONOUNS.

I, tana.
 Thou, enta, (Arabic) ?
 He, Emrai.

NUMERALS.

Trono, 1.
Tchoo, 2.
Oguzoo, (Tuaryck,) 4 ? 3.
Tezoor, 4.
Fo, 5.

Desee, 6.
Torusoo, 7.
Yeso, 8.
Ishee, 9.
Moroo, (Tuaryck,) 10.
Moroo-Tron, 11.

FUR WADAI.

NUMERALS.

Seda, 1.
Wosin 2.
Sebda, 3.
Saksa, 4.
Oogoo, 5.

Sebsa, 6.
Keska, 7.
Korsa, 8.
Biskina, 9.
Engoda, 10.

BORNOU.

A Negro Kingdom of Soudan.

Water, inkee.
Bread, tobska.
Fire, kanoo.
Sun, kaw.
Moon, kendagoo.
Star, tengoo.
Women, kamoo.
Head, kalawoo.
Man, oowa.
Eye, shimdjoo.
House, dabindjoo.
River, sea, magara.

NUMERALS.

Teloo, 1.
Indee, 2.
Yasko, 3.
Dego, 4.

Ogo, 5.
Yerasko, 6.
Teloro, 7.
Tongo, 8.
Indego, 9.
Mego, 10.
Mego-teloo, 11.
Mego-indee, 12.
Coloro, 20.
Coloro-teloo, 21.
Derego, 30.
Gambaro, 40.
Indero, 50.
Kiyee, 60.
Timbaga, 70.
Kandeloo, 80.
Chinbar, 90.
Andai, 100.

